THE COMMONWEAL

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THE YEAR AHEAD

IT HAPPENS this year that the national feast of Thanksgiving is followed three days later by the first Sunday in Advent, the beginning of the ecclesiastical, or church, year. Throughout the whole world, hundreds of thousands of bishops and priests, clad in purple vestments, symbolical of repentance, will offer up the Holy Sacrifice of the Mass, surrounded by hundreds of millions of men and women and children, of all the races and nations of the earth, ushering in one more of those mysterious cycles of spiritual events, feasts and fasts, seasons of sorrow and of rejoicing, which accompany the calendar of temporal things. The ecclesiastical year is made up of two cycles, or circles. The greater one is composed of liturgical seasons, or times, and is called the Temporal Cycle, or Proper of the Time. "Its aim," says Dom Gaspar Lefebvre, the Benedictine liturgist, "is to show us Our Lord in the traditional setting of the great mysteries of our holy religion." Simultaneously with this cycle a secondary one proceeds, which is called the Sanctoral Cycle, or Proper of the Saints. It is composed of the feast days of those great souls who have been associated by God to Jesus Christ in the work of the redemption of man.

The greater cycle is divided into two parts, Christmas and Easter; both of these parts being again subdivided into periods which come before, and coincide with, and follow after, those two supreme feasts of Christianity—so that Christians may prepare for them, and celebrate them adequately, and then to prolong their effects in their lives, and extend those effects to souls around them. Advent is the season of preparation for Christmas: the coming of the Lord. Christmas, says Dom Lefebvre, "brings before our eyes the birth of the Word Incarnate, Who is born in us, and His Epiphany, or manifestation to the world." And the time after the Epiphany recalls "the hidden life of Christ at Nazareth, and manifests His Divinity." Then the great cycle swings through marvelous places toward the second of the supreme events and mysteries of Christianity—Easter. For three weeks, the Church specially recalls the public life and ministry of Christ. She calls her children then to follow her into the wilderness of Lent and to participate in the fasting

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and the prayer of Christ. Passiontide marks the last two weeks of Lent, during which the liturgy of the Church draws upon its deepest sources of spiritual power to enable Christians to know, and try to share, and mystically even to attempt to understand the last sufferings of Christ, His apparent earthly failure and defeat, His death upon the cross. Then out of such depths the cycle swings onward to the ecstatic glory of the resurrection at Easter.

For five weeks after Easter the Church lives again the period of her own founding by the Lord, and watches in commemoration of His ascension, and gathers all her children still more closely about her for the feast of Pentecost, and the coming of the Holy Ghost. The time after Pentecost, for from twenty-four to twenty-eight weeks, completes the yearly turning of the greater cycle of the spiritual year. Meanwhile, the lesser cycle, the celebration of the feasts of the Blessed Virgin, the angels, and the saints, swings on within the circle of the Life of the Lord, as the work of the Church, which is the work on earth of God, proceeds—as it has proceeded since the Incarnation, and will proceed until the cycle of eternity takes up and completes the work done in time.

We who are in the world, bound to its own secular cycle of interests, as well as to the spiritual cycle of the Church, know now, if we never knew before, how necessary above all other things it is to regulate our lives by the year of the Church. We were reminded of this truth by the moving words of the President's Thanksgiving proclamation. In it he returned to the message which made his inaugural address forever memorable.

"May we ask guidance in more surely learning the ancient truth that greed and selfishness and striving for undue riches can never bring lasting happiness or good to the individual or to his neighbors.

"May we be grateful for the passing of dark days; for the new spirit of dependence one on another; for the closer unity of all parts of our wide land; for the greater friendship between employers and those who toil; for a clearer knowledge by all nations that we seek no conquests and ask only honorable engagements by all peoples to respect the lands and rights of their neighbors; for the brighter day to which we can win through by seeking the help of God in a more unselfish striving for the common betterment of mankind."

In a most remarkable new book (which will be reviewed at length in our pages later on) by Dr. Adolf Keller, a Swiss Protestant, entitled, "Karl Barth and Christian Unity," dealing with the world crisis, and the efforts of all the Protestant Christian bodies to meet the new challenge embodied in the writers of whom Karl Barth is the leader, a challenge to reexamine the very fundamental principles of their work in the world, a work which seems threatened by utter defeat by the rising powers of the new paganism of today, there is a passage concerning the religious situation in the United States which vividly portrays both its dangers, and its great opportunity.

After pointing out how "modernistic theology in its various forms has, at least partly, gone so far in its attempt to assimilate the evangelical message to the modern mind that the original authentic Gospel as a transcendent message is adulterated with foreign elements of human idealism, a philosophical relativism, and a shallow pragmatism," Dr. Keller points out that many religious leaders are admitting to a loss of faith in the supremacy of what has been called "the social gospel," and he admits a "certain despair concerning mere conference methods and a theoretical 'visionist socialism.'" "The theory of Communism is therefore entering the field of theological discussion, especially among students," he says. The attempt to bring the Kingdom of God to earth opens the door even to violence. Dr. Keller continues:

"Besides these theological and sociological aspects of a rapidly changing situation, the end of prosperity, the failure of capitalism, the sudden exchange of democratic for dictatorial methods, the disappointing results of the huge social experiment of prohibition, the inefficiency of educational methods in the struggle against crime, have contributed toward weakening the optimistic self-assurance of a great nation with its untapped reserves; and the failure of the international conferences on disarmament, unemployment and economics has strengthened the conviction that the world cannot solve its own problems by worldly methods. Humanity is, therefore, again on the lookout for other transcending forces, and the Christian Church sees a new opportunity to announce its divine message to a despairing world."

That divine message, we believe, is the message of the liturgy for the first Sunday in Advent, which the Church continues through all the days that follow: "The coming of mercy and justice." The supreme duty and opportunity of Catholic Christians is to aid the Church in the realization of that message.

WEEK BY WEEK

THIS is our first opportunity to comment since the settlement by President Roosevelt of Russian recognition. In our last number we expressed our satisfaction with the fact that President Roosevelt was not settling the issue in the thirty minutes foretold by the Soviet emissary on his way to the United States. We expressed also the natural satisfaction of Catholics, and we believe of Christians generally, and in fact of all persons with a faith

The Recognition of Russia

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in God, in the belief that the President was not flouting their feelings, their responsible, disinterested (as regards immediate material profit) opinions as citizens of this commonwealth. The self-styled liberals, and of course the Russian Communists and their tools in this country, clamored against any consideration of these opinions, as though our government already had lapsed from its representative democratic forms and was to be a tyranny imposed from the left. The President, however, we believe sincerely, did what he could and secured reasonable conditions for civilized human intercourse between Russia and the United States. The assurance of the Soviet dictators that American citizens would be allowed liberty of conscience in Russia, was about all that the President could exact and is not an empty formula if the Soviets keep their word. Considerable propaganda was unleashed in American newspapers at the time the issue was being debated in Washington prior to recognition, which stated that freedom of conscience was permitted in Russia, not only to foreigners but also to the great many deeply religious Russians still surviving there. This is arrant nonsense, about on the par with stating that anti-Hitlerism is at present permitted in the Reich. It may be, but at what cost to the individual and to his family!

RELIGIOUS establishments in Russia with the exception of some fraction of one percent of the total, have been confiscated and their ministers murdered, imprisoned, banished or sent to Siberia. If that is religious freedom and freedom of conscience, it is of a quality that we believe the average American will not, if he reflects on it, hold to be of a very high type. It is in fact thuggery of the basest kind, depriving people of their lives, of liberty and of the peaceful, unpredatory pursuit of their own happiness in the last stronghold of human liberty, in the soul, in the conscience, in the will to know and to love and to serve a higher ideal than the satisfaction of animal appetites. Rank as the injustice of the present rulers of Russia is to their own citizens, much as some of us may regret their brutalization and fear its ultimate effect in disturbing the peace of the world, we cannot expect the President of the United States in that capacity to interfere with the Bolshevik religious persecution of Russian citizens in Russia—beyond, of course, some expression of protest or humanitarian regret. Avowedly anti-clerical governments have been in power in France, for instance, but it has not been the political polity of the separation of Church and State established and defined in the United States—an expression in fact of rendering to Caesar the things that are Caesar's—of refusing government recognition to France on that ground. Therefore, in summation, we might say that we believe President Roosevelt accomplished as much for religious freedom in Russia as a condition to recognition of the apparently stable Soviet government as was possible; we believe that, with the reestablishment of normal relations between the United States and Russia, the intransigent tyranny of the revolutionary government there will gradually relax, and the complete human who is not ignorant of God will in time again be permitted to live there in peace and security, both as an alien and as a Russian. History has given many instances of this development in the past, and we see no particular reasons why it should not repeat itself under some peculiarly Russian manifestation in Soviet Russia, coupled with relaxation of civil tyrannies.

Russian Interference

DR. EDMUND A. WALSH, regent of the School of Foreign Service and vice-president of Georgetown University, is perhaps our best known, and one of the best informed, Catholic students of Russian affairs. We are far from believing that recognition will mean a settlement of the various, familiar Russian problems and we therefore are interested in Dr. Walsh's statement on this point which was given in one edition of the New York *Times* on November 19. It is a cogent expression of what we consider to be a truly American attitude toward what is going to continue to be a struggle. "The conditions of recognition set forth by President Roosevelt and accepted by the Soviet government constitute a measurable advance on the road toward normal diplomatic relations between two great peoples. Comprehensive and formal guarantees of an unprecedented character in several fields were made by the Soviet government prior to recognition. This in itself is a significant abandonment of the previous Soviet policy, which uniformly demanded recognition first, with detailed discussion and mutual guarantees to follow. All that now remains to achieve normal diplomatic relations is the honest and unequivocal fulfilment of Moscow's public pledges, publicly given. That acid test is yet to come. The future lies wholly and solely in the keeping of the Soviet government, which undertakes in clear and undeniable language to do certain things of considerable importance. Mr. Litvinov's government, in paragraph four of his letter on propaganda and non-interference, undertakes specifically: 'Not to permit the formation or residence on its territory of any organization or group—and to prevent the activity on its territory of any organization or group, or of any representatives or officials of any organization or group—which has as an aim the overthrow of, or bringing about by force of a change in, the political or social order of the whole or any part of the United States, its territories or possessions.'

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"EVIDENTLY the signatories of last Friday's pact are prepared to get down to cases after sixteen years of hypothesis and sterile mutual recriminations. There is at present in residence on Soviet territory, housed in a government building not far from the Kremlin, an organization, highly developed, with international ramifications, and notoriously hostile to this country. It has the avowed aim of changing the social and political order which is established by law and the free choice of American citizens in these United States. It has been in continued existence for some fourteen years. In execution of its purpose, it has a special American section devoted to preparing the overthrow by force of fundamental American institutions guaranteed by Article Four, Section Four, of the Constitution of the United States. Stenographic reports of its deliberations are available, and its specific program with regard to the United States is a matter of public record. Mr. Stalin is a member of its executive committee, and on May 6, 1929, delivered definite and voluminous instructions to a so-called American commission with respect to the methods of achieving the changes in our social and political institutions mentioned by Mr. Litvinov. The authentic text of Mr. Stalin's remarks on that occasion are on file in the State Department. The Soviet government, through its Commissar for Foreign Affairs, now pledges itself to terminate the residence of all such organizations on Soviet territory. This is not one of the secondary problems postponed, by agreement of President Roosevelt, for later consideration, but is a primary guarantee immediately operative. The political success or failure of the new agreement, in my opinion, rests fairly and squarely on the shoulders of the Soviet government, which is now under solemn covenant, openly and voluntarily arrived at, to end the Third International. Delay or further evasion can result in only one logical conclusion. There is no return to normal diplomatic relations so long as one of the parties to the contract retains, fosters and protects on its territory a hostile and intransigent organization, which is bound by its Constitution and statutes to do the very things so clearly outlawed by Mr. Litvinov in the fourth point of his pledge."

Spain Goes Right

AN ASSOCIATED PRESS dispatch from Spain, as we go to press, has as its lead: "Official tabulations of Sunday's voting continued to trickle in and appeared to confirm earlier predictions of a Rightist landslide." After statistical analysis, it concludes: "One Communist won a Cortes seat." A special wireless from Spain to the New York *Times* had for a lead: "A Republican coalition to assure peace and prevent violence between classes and a religious war in Spain, which seemed possible after the Conservative victory in Sunday's election, was well on the way to completion tonight. It is said that even Gil Robles, the Catholic leader, is a party to the agreement and that he has agreed in principle to try to ameliorate the overwhelming reactionary victory." These statements no doubt give a fairly accurate picture of conditions in Spain—conditions which THE COMMONWEAL had anticipated by editorial and by correspondences from abroad and from experienced observers in this country. It is a little conjectural what is meant by the agreement of the Catholic leader to ameliorate the victory of the reactionaries, but we would hazard that this means that the overwhelming expression of the sentiment of the Spanish people for the orderly control of their destinies by representative government, instead of by the minority tyranny which has been exercised during the last year by the Socialists of the extreme communistic and anarchistic brand, would not lead the people's chosen representatives into persecution of the feared and unpopular Left extremists. Only one who has closely followed recent events can appreciate the Christian restraint in the face of dire provocation of this attitude and certainly everyone interested in the Spanish situation can rejoice at the apparent restoration of peace and security of life now in prospect there.

History in Character

NO PARTICULAR moral suggests itself in connection with the picturesque and disturbing incident at the recent opening of the English Parliament. But all that one has ever heard about the English spirit of compromise and accommodation does receive a sort of dramatic confirmation thereby. The King and Queen stood, it appears, regally robed and crowned, before their thrones in the House of Lords chamber. In serried ranks about them were the peers of the realm, stately in ermine. The galleries were crowded with a brilliant throng in full dress, including diplomats, what Thackeray would call ladies of *ton,* and titled wearers of famous tiaras. To them, entered—just at the termination of his majesty's speech, whereby Parliament was officially begun—a Laborite member, formerly a Glasgow plumber, who raised his voice to inform this splendid audience that they were "a gang of lazy, idle parasites living on the wealth other people create." He then particularized, scoring certain legislative measures bearing on the relief of the destitute, and winding up with an invitation to all his hearers to be ashamed of themselves. One need not take sides—and indeed we feel that there is something to be said for both: that while the Laborite may, in a sense, be in the right, the King is not in the wrong—to be thrilled at this. All that one has ever heard, to repeat, about there being a room for a little of everything in the right little, tight little isle, suddenly comes to life upon read-

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ing it. And all that one has ever heard about the English spirit of imperturbability receives an equally satisfying illustration in the response which the angry Scot elicited. Their majesties gazed before them as if they had heard nothing. So did the peers. So did the visitors in the galleries. Report saith not whether the denunciator was perturbed, but he appears to have left the chamber finally in sheer desperation, to talk with the newspaper men in the lobby. Surely a people so true to themselves as this must go on forever!

Freedom in America

NOVEMBER 22 was a memorable day for The Calvert Associates, who are the supporters and publishers of THE COMMONWEAL. On that day, in 1633, from the Victoria Parade in Cowes, the Isle of Wight, sailed the Ark and the Dove, bearing the first Calverts, sons of the first Lord Baltimore, together with the other colonists who were to establish the free state of Maryland and be the first to give to the commonwealth of people which grew to be the United States of America, the principle of religious freedom. It is to the preservation of this principle that this magazine was specially dedicated. No one under the Calvert régime was to be prosecuted or persecuted because of any religious belief or lack of belief. The splendid reaffirmation of those principles by Governor Albert C. Ritchie, speaking from Baltimore on the anniversary day of the sailing of the first colonists, the endorsement by President Roosevelt speaking from Warm Springs, Georgia, over the radio, and the graceful addresses, brought to us by transatlantic radio from Cowes, by Albert Lord Fairfax, Sir Timothy Eden and Ambassador Bingham, admirably began an anniversary which THE COMMONWEAL and The Calvert Associates throughout the United States and the world will in an especial manner welcome.

NECESSITY AND LITERATURE

ONE RESULT of the growing intensity of research is a demand for the books of little-known authors. Ransacking as we do every nook and cranny of the past in order to reconstruct states of mind which characterized this or that group of our ancestors, it becomes necessary to observe the broad surge of emotions and ideas on the crest of which genius rode toward its conquest of abiding importance. Shakespeare, for example, is for us no longer merely Shakespeare. He is the supreme individual of his time, but after all just one person who becomes an unintelligible idol or worse when seen apart from his fellows. It has become a sign of cultural immaturity to think of anyone alone.

Now two things are immediately obvious: first, the specific quality of Catholic culture is its deep consciousness of the group and its subordination of the individual to a larger communal purpose; second, there is a lack of widespread general concern for the historic pattern of Catholic cultural achievement. Regarding the first much might be said, but no doubt the essential things have been put admirably in the books of Karl Adam, which stress that continuity of worship and prayer which is the enduring rhythm of the Church on earth. When we think of the *Ecclesia,* we think of something so large and many-sided as almost to baffle reflection aiming to be more than intuitive grasp of organic development. Concerning the second, it will suffice to state that the fact has often been pointed out and that numerous reasons, some pertinent, have been advanced. Of course dissertations on great individual thinkers or poets are not unplentiful, but taken together these do not make Catholic effort appear normal and unexotic.

Having realized all this, we confront a condition which exacts much careful scrutiny. The great modern cultures are nationalistic. They proceed from the development of vernacular language and toward the full expression of the experience of particular peoples. By them England, France or Germany lives, mentally and spiritually, before indulging in the luxury of somewhat alien literatures and arts. To be sure, the great personalities belong to the whole world and are not to be confined within boundaries of breed and birth. Yet these are so clearly embedded within the languages they spoke, and so dependent for complete understanding upon the traditions which encircled them, that they are after all inseparable from the people which bore them. Dostoyevsky is beyond all question the foremost modern writer, but he remains for the vast majority of those who read him in translation a "Russian" as hard to fathom as the life of the great steppes. And though Goethe seems at present to belong to Europe rather than to his countrymen, the fact the he continues to represent modern civilization is due to widespread knowledge of German which is to be found in our times.

This nationalism has a long and varied history. The appearance of vernaculars was the result of the Christian democratization of Europe. Once culture became a value dear to many outside a narrow and select caste, the autocracy of Latin was nearly at an end. Struggle though the learned might to keep their secret, the force of the crowd was too great for them; and what the humanist continued to write and say in classic tongues was doomed to oblivion. We feel that this trend was a normal consequence of Christianity—that the stress, of a certain kind, laid by it upon the equality of men necessarily worked itself out in the cherishing of popular experience and of experience by the populace. From this point of

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view, however much a Christian may love Rome, he is by the sheer force of things committed to Romance. But there was in the new, nationalistic development considerable danger of running to extremes. The pressure of politics (of the desirability of certain military and economic actions by the national group) could and did lie heavy on culture. It gradually became the fashion to attribute an especial importance to the deeds and writings of one's own group. Even religion became an affair of the country. Sometimes Catholicism was degraded into being a matter of the State; again revolts from the authority of the Church were sanctioned as being indispensable expressions of a given popular will. The more modern and romantic conceptions of national culture are still more bizarre. They end by supposing that a folk-dance in costume is of greater importance than a philosophy worthy of mankind.

Under the impact of this kaleidoscopic drift toward nationalism, Catholic ideals were more than once made to assume the defensive in a somewhat unnatural way. It is customary to notice a cleavage between the attitude of the Church toward humanistic realities before and after the Council of Trent. And perhaps this genuine difference, which cannot be argued out of being and which does not of course affect dogmatic teaching, may be attributed to the brusque offensives of the nationalistic system. How does a view of life which is essentially as well as historically above the separatisms of race and political union exact the fullest measure of loyalty from peoples fanatically attached to the purposes and poetry of their own groups? How can religion be sure that a citizen asked to prefer a law of the spirit to an exigency of government will give the right answer? It may well be that the Church sought, instinctively rather than by reason of any plan, to solve these problems by making her own outward structure far more "systematic" than it had been in the older universalist days, when she was really the heart and soul of all order which existed.

Nevertheless we are today in a position to estimate the consequences of an historical trend lasting these hundreds of years. Wherever Catholic thought and experience are not deeply rooted in a given national life, they run the risk of seeming pallid and inconsequential. We are fortunate in that the English cultural tradition is perhaps the most Catholic of all. Much can be said about the Protestantism of the past, and yet there is—as Newman, no doubt, wished to suggest—rather a surface phenomenon. It is curious, for example, that Milton as a thinker has never been acclimated in his own country, which is even in the year 1933 far closer to Chaucer or Bede. Even so it would be impossible to deny that for the great majority of Englishmen today, what affects the country is far more important than what serves or undermines the interests of religion. Elsewhere the cleavage is still more apparent. In Germany, where Catholics have formed a minority since the Reformation, or in the United States the dominant traditions of which are bound up with Puritanism and evangelical creeds, the great masses are unable to think of the Church as that which forms the central intellectual and spiritual concern of mankind.

Therefore, on the whole, modern Catholic experience and thought, in so far as these have possessed individuality, have tended to seem offshoots from the main trunk—branches frequently valuable and fruitful but after all separable from the tree at no great inconvenience. Only when the Catholic thing is definitely an integral part of the national thing, has it seemed worth making much of a fuss about. It is the constant difficult task of those who see the whole of human life in eternal perspective to struggle against this assumption, and one must admit that as yet no satisfactory tactic has been found. There is a point at which Catholic insight and national sentiment go different ways, true though it be that religion is never hostile to legitimate patriotism. The Church is a world-society, the organic structure of which cannot be fitted into any other. The problem is still more complicated in our time because humanitarianism has established the concept of a world order quite its own, in which such desires as peace and international action are cardinal facts. The earnestness with which their creed is held and professed sometimes even seems to make it appear more "interesting" than the Church.

We think that the way out—if such a phrase be used in the proper sense—lies in almost sacrificial devotion on the part of small groups to Catholic culture. Their aim must be to keep alive the memory of all achievement great and good, and their speech must be conscious but discerning missionary talk. The contributions of Catholicism to each national tradition must be resolutely and critically fitted into the picture of the whole which passes muster in the schools and the press. Beyond that, however, we need very much to bear in mind especially those heritages which are really of the world because they are greater even than the world. It seems to us that opportunity is given these days to imbue the notion of Catholic Action with the strength that would come of genuine international consciousness and solidarity. If even ultra-nationalism, now preached with frenzy, can dream of being imitated throughout the world, then surely the one vision of a united mankind which has ever been reflected in history, or which has a chance of being realized in the future, ought not to think that the task now given is too great to be borne. We might if we took up the challenge win more than we can dream of, since truth is always the best guarantee of success.

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THE POETRY OF SAINT THOMAS[1]

By G. K. CHESTERTON

IT IS often said that Saint Thomas, unlike Saint Francis, did not permit in his work the indescribable element of poetry: As, for instance, that there is little reference to any pleasure in the actual flowers and fruit of natural things, though any amount of concern with the buried roots of nature. And yet I confess that, in reading his philosophy, I have a very peculiar and powerful impression analogous to poetry. Curiously enough, it is in some ways more analogous to painting, and reminds me very much of the effect produced by the best of the modern painters, when they throw a strange and almost crude light upon stark and rectangular objects, or seem to be groping for rather than grasping the very pillars of the subconscious mind. It is probably because there is in his work a quality which is primitive, in the best sense of a badly misused word; but anyhow, the pleasure is definitely not only of the reason, but also of the imagination.

Perhaps the impression is connected with the fact that painters deal with things without words. An artist draws quite gravely the grand curves of a pig; because he is not thinking of the word, "pig." There is no thinker who is so unmistakably thinking about things, and not being misled by the indirect influence of words, as Saint Thomas Aquinas. It is true in that sense that he has not the advantage of words, any more than the disadvantage of words. Here he differs sharply, for instance, from Saint Augustine who was, among other things, a wit. He was also a sort of prose poet, with a power over words in their atmospheric and emotional aspect; so that his books abound with beautiful passages that rise in the memory like strains of music; the *illi in vos saeviant;* or the unforgettable cry, "Late I have loved thee, O Ancient Beauty!"

It is true that there is little or nothing of this kind in Saint Thomas; but if he was without the higher uses of the mere magic of words, he was also free from that abuse of it, by mere sentimentalists or self-centered artists, which can become merely morbid and a very black magic indeed. And truly it is by some such comparison with the purely introspective intellectual, that we may find a hint about the real nature of the thing I describe, or rather fail to describe; I mean the elemental and primitive poetry that shines through all his thoughts; and especially through the thought with which all his thinking begins. It is the intense rightness of his sense of the relation between the mind and the real thing outside the mind.

That strangeness of things, which is the light in all poetry, and indeed in all art, is really connected with their otherness; or what is called their objectivity. What is subjective must be stale; it is exactly what is objective that is in this imaginative manner strange. In this the great contemplative is the complete contrary of that false contemplative, the mystic who looks only into his own soul, the selfish artist who shrinks from the world and lives only in his own mind. According to Saint Thomas, the mind acts freely of itself, but its freedom exactly consists in finding a way out to liberty and the light of day, to reality and the land of the living. In the subjectivist, the pressure of the world forces the imagination inward. In the Thomist, the energy of the mind forces the imagination outward, but because the images it seeks are real things. All their romance and glamor, so to speak, lie in the fact that they are real things; things not to be found by staring inward at the mind. The flower is a vision because it is not only a vision. Or, if you will, it is a vision because it is not a dream. This is for the poet the strangeness of stones and trees and solid things; they are strange because they are solid.

I am putting it first in the poetical manner, and indeed it needs much more technical subtlety to put it in the philosophical manner. According to Aquinas, the object becomes a part of the mind; nay, according to Aquinas, the mind actually becomes the object. But, as one commentator acutely puts it, it only becomes the object and does not create the object. In other words, the object is an object; it can and does exist outside the mind, or in the absence of the mind. And therefore it enlarges the mind of which it becomes a part. The mind conquers a new province like an emperor; but only because the mind has answered the bell like a servant. The mind has opened the doors and windows, because it is the natural activity of what is inside the house to find out what is outside the house. If the mind is sufficient to itself, it is insufficient for itself. For this feeding upon fact *is* itself; as an organ it has an object which is objective; this eating of the strange strong meat of reality.

Note how this view avoids both pitfalls; the alternative abysses of impotence. The mind is not merely receptive, in the sense that it absorbs sensations like so much blotting-paper; on that sort of softness has been based all that cowardly materialism, which conceives man as wholly servile to his environment. On the other hand, the mind is not purely creative, in the sense that it paints pictures on the windows and then mistakes them for a land-

[1] This is an extract from the last chapter of "Saint Thomas Aquinas," by G. K. Chesterton, which is soon to be published by Sheed and Ward.

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scape outside. But the mind is active, and its activity consists in following, so far as the will chooses to follow, the light outside that does really shine upon real landscapes.

That is what gives the indefinably virile and even adventurous quality to this view of life; as compared with that which holds that material inferences pour in upon an utterly helpless mind, or that which holds that psychological influences pour out and create an entirely baseless phantasmagoria. In other words, the essence of the Thomist common sense is that two agencies are at work: reality and the recognition of reality; and their meeting is a sort of marriage. Indeed it is truly a marriage, because it is fruitful; the only philosophy now in the world that really is fruitful. It produces practical results, precisely because it is the combination of an adventurous mind and a strange fact.

M. Maritain has used an admirable metaphor, in his book, "Theonas," when he says that the external fact fertilizes the internal intelligence, as the bee fertilizes the flower. Anyhow, upon that marriage, or whatever it may be called, the whole system of Saint Thomas is founded; God made man so that he was capable of coming in contact with reality; and those whom God hath joined, let no man put asunder.

Now, it is worthy of remark that it is the only working philosophy. Of nearly all other philosophies it is strictly true that their followers work in spite of them, or do not work at all. No sceptics work sceptically; no fatalists work fatalistically; all without exception work on the principle that it is possible to assume what it is not possible to believe. No materialist who thinks his mind was made up for him, by mud and blood and heredity, has any hesitation in making up his mind. No sceptic who believes that truth is subjective has any hesitation about treating it as objective.

Therefore his work has a constructive quality absent from almost all cosmic systems after him. For he is already building a house, while the newer speculators are still at the stage of testing the rungs of a ladder, demonstrating the hopeless softness of the unbaked bricks, chemically analyzing the spirit in the spirit-level, and generally quarreling about whether they can even make the tools that will make the house. Aquinas is whole intellectual eons ahead of them, over and above the common chronological sense of saying a man is in advance of his age; he is ages in advance of our age. For he has thrown out a bridge across the abyss of the first doubt, and found reality beyond and begun to build on it.

Most modern philosophies are not philosophy but philosophic doubt; that is, doubt about whether there can be any philosophy. If we accept Saint Thomas's fundamental act or argument in the acceptance of reality, the further deductions from it will be equally real; they will be things and not words. Unlike Kant and most of the Hegelians, he has a faith that is not merely a doubt about doubt. It is not merely what is commonly called a faith about faith; it is a faith about fact. From this point he can go forward, and deduce and develop and decide, like a man planning a city and sitting in a judgment-seat. But never since that time has any thinking man of that eminence thought that there is any real evidence for anything, not even the evidence of his senses, that was strong enough to bear the weight of a definite deduction.

From all this we may easily infer that this philosopher does not merely touch on social things, or even take them in his stride to spiritual things; though that is always his direction. He takes hold of them, he has not only a grasp of them, but a grip. As all his controversies prove, he was perhaps a perfect example of the iron hand in the velvet glove. He was a man who always turned his full attention to anything; and he seems to fix even passing things as they pass. To him even what was momentary was momentous. The reader feels that any small point of economic habit or human accident is for the moment almost scorched under the converging rays of a magnifying lens. It is impossible to put in these pages a thousandth part of the decisions on details of life that may be found in his work; it would be like reprinting the law-reports of an incredible century of just judges and sensible magistrates. We can only touch on one or two obvious topics of this kind.

Factory Worker

I left my child, today, in a day nursery;
I left her happy, playing with a doll—
A weighted doll that stood up straight again
At every push they gave it. All the kids
Stood round, and one of them would push it down
Each time it came back up; and then they laughed—
I never saw my young one laugh so much.

And now I'm thinking . . . that I'm like that doll,
And so are all of us that feed machines
All day, to get the food that lets us live.
And every time we try to stand up straight
Poverty throws us back; and sickness helps;
And cold, and hunger, and the constant fear
We'll lose our jobs—the fear they'll take our kids
Because we can't support 'em—fear's the worst
Of all that reach out hands to push us back . . .
Sometimes it seems as if they laugh at us.
But we come back—we always do come back—
They can't quite keep us down. . .
And yet . . . perhaps
If they should hold us down—hold us too long
So that the weight swung back the other way . . . .

DOROTHY BROWN THOMPSON.

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THE PAN-AMERICAN CONFERENCE

By OLIVER McKEE, JR.

The Pan-American Conference will shortly be headline news. Problems of vast proportions and seeming insolubility are to be confronted and an intelligent approach to them in the spirit of the good neighbor promises some hope for their solution. The plan for improving communications among the neighbors of this hemisphere suggests at least one point for cooperation. In a subsequent issue of THE COMMONWEAL, *the Reverend James A. Magner will review cultural influences in South America.*—THE EDITORS.

AT MONTEVIDEO, "city of roses," republics of the western hemisphere will meet on December 3, in the seventh Pan-American Conference, for discussion of many matters of interest to the two Americas. With the failure of the London Economic Conference at Geneva fresh in our minds, as part of the contemporary record, "ballyhoo" has small place in any advance discussion of the program at Montevideo. Neither in the New nor in the Old World can nations achieve a miracle merely by sitting around the table together. Nationalism remains a mighty force, and its prejudices, its suspicions, its racial antagonisms and its clash of economic and political interests are not easily subordinated to plans for international cooperation along broad lines.

In Washington, the Roosevelt administration has raised no false hopes for the mission which has sent Secretary Cordell Hull and his delegation to South America, and it has avoided the mistake which it made earlier in the year in its overemphasis on the importance of the London Economic Conference. Our delegation has embarked with no flourishing of trumpets, and no promise that the coming conference will, by any action taken at Montevideo, or agreement made there, lift North and South America out of the economic depression which for so many months has held both continents in its grip. This is altogether wise, for the delegates from the United States and the sister republics will approach the admittedly important issues of the conference with far better prospects for a reasonable measure of success than they would had the people of each country, by extravagant promises, been led to expect too much from the conference.

International cooperation in the Americas has behind it the weight of a tradition that goes back more than a hundred years. In 1826, largely under the inspiration of Simon Bolivar, the famous Congress of Panama convened to discuss many questions common to the republics that had recently won their independence. Henry Clay, then Secretary of State, declared, with prophetic prevision, that the assembling of a Congress at Panama "will form a new epoch in human affairs. The fact itself, whatever may be the issue of the conferences of such a Congress, cannot fail to challenge the attention of the present generation of the civilized world, and to command that of posterity." The Panama Congress was the forerunner of many other meetings, mainly regional in scope.

In 1889 the first "Pan-American Conference" was held, continental in its sweep, covering all the independent nations in the western hemisphere. The subjects treated in the previous six conferences have included economic questions relations, problems of social welfare, and public health, arbitration and conciliation, and the codification of international law. New fields of cooperation have been added from conference to conference, and much of the work has been continuing in character. These Pan-American conferences, held about once every five years, have applied the principles of international cooperation to the solution of many problems. They have laid the foundations for a better understanding between the sister republics, and they have helped establish the machinery for the peaceful settlement of disputes. Armed conflicts between New World republics during the past half century, have been comparatively few, and the two conflicts that have lately set four countries at odds—the Chaco dispute between Bolivia and Paraguay, and the dispute between Colombia and Peru over Leticia—constitute a clear challenge to the peace machinery set up in response to popular demand in the Americas, as President Roosevelt pointed out when he referred to these two disputes as a "backward step."

The doctrine of the good neighbor, set forth by Mr. Roosevelt in his speech on April 12, holds the key to the Latin-American policies of the present administration. As a good neighbor, the Washington government has no desire for armed intervention in Cuba. Under conditions as difficult as an American ambassador has faced at his post of duty in our day Ambassador Sumner Welles has done a fine piece of work at Havana, and he has not had to call for the help of marines and bluejackets, though as this is being written, trouble has again broken out in Cuba. Armed intervention by the United States in Cuba, on the eve of the convening of the seventh Pan-American Conference, would inevitably have had a bad effect on public opinion elsewhere in Latin America. For our purposes are held under suspicion by many Latin Americans, who have been led to believe that imperialism drives us on to political control over

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those countries, like Cuba, in which American capital has been invested in large quantities.

As a good neighbor again, the United States will shortly withdraw the marine detachments from Haiti which have been on duty there under the existing treaty for some years. The marines have also been brought home from Nicaragua. Former President Hoover and his Secretary of State, Henry L. Stimson, initiated the withdrawal and Messrs. Roosevelt and Hull have made it plain, in evident answer to charges of Yankee imperialism, that the United States will not hereafter land its armed forces in Central American and Caribbean republics as debt collectors for Wall Street. The spirit of the good neighbor likewise underlies the negotiations with several Latin-American countries for reciprocal trade treaties—the object being to find new outlets for trade in non-competitive products. The State Department hopes shortly to negotiate similar treaties with other Latin-American countries, as part of the plans of the Washington administration for improving the economic position of the New World.

President Roosevelt has already done much to create a better feeling in Latin America toward the United States through his policy of the good neighbor, but criticism and suspicion must still be reckoned with. Repeal of the Platt Amendment may be suggested by some of the delegates at Montevideo, reflecting the point of view of those Latin Americans who feel that responsibility for the maintenance of law and order in Cuba, through the recognition by treaty, under certain contingencies, of the right of intervention should not remain with the United States. The American government takes the position that the Platt Amendment concerns only Cuba and the United States, as a part of the treaty between the two nations. The Monroe Doctrine, a corner-stone of American foreign policy, does not count all South Americans as its friends, and some feel that the execution of the Monroe Doctrine should no longer be exclusively in the hands of the United States. The Monroe Doctrine may be injected into the debates at Montevideo, by those who wish to challenge the United States on the issue, and there may be a demand to continentalize it. Possibly with this contingency in mind, the President has placed on our delegation J. Reuben Clark, former Under-Secretary of State and Ambassador to Mexico, whose memorandum on the Monroe Doctrine is recognized as the classic presentation of the meaning of the Dortrine, as a declaration by the United States directed not to South and Central America but to Europe.

Fear of the money power of the United States and mistrust of the so-called "dollar diplomacy," lie at the root of most of the antagonism toward this country which exists in Latin America, and when politicians in Latin America wish for electioneering purposes to conjure up Uncle Sam as a bogy man, dollar diplomacy is their favorite skeleton in the closet. In 1930 American investments in Latin America amounted to about $5,000,000,000. Latin-American governments—national, state and municipal—have borrowed in the United States through issues floated here, about $2,500,000,000. Perhaps two-thirds of this has gone into default. These defaulted bond issues cast their shadow over the Montevideo Conference, and consequently they can hardly be kept out of the discussions.

The story of many of these bond issues, as unfolded before the senatorial investigation of Latin-American loans initiated a year or so ago by Senator Hiram Johnson of California has revealed international finance in some of its worst aspects. The record shows overfinancing and reckless financing by some of the borrowing governments, and on the part of the American banking houses underwriting the issues, a tendency, no less censurable, to make extravagant claims as to the soundness of the securities offered to investors and, too often, a failure to give proper publicity as to equities behind the loans, and other facts, which as a matter of simple justice would seem to be due the American investors.

The Washington government does not propose to make the State Department an agency for the collection of private debts, for such a rôle would vitiate, if not destroy, the usefulness of its diplomatic effort in other fields, placing each and every move it made under a cloud of suspicion. Yet, the American delegation cannot agree to any plan put forward at Montevideo under which the Washington government will approve a default on these debts. The bondholders are investors in main street, widows, orphans and other private citizens who invested their savings in these Latin-American securities. The federal government has no authority to sign away the rights of the bondholders. Under the provisions of the Securities Act passed by Congress at the special session, the Roosevelt administration has recently taken steps to create, under private control, a corporation to represent the American bondholders, and under the plans now being worked out, there is no danger that the federal government, or any of its agencies, will become a collector of private debts.

Eventually we may see the formation of an association, non-political in character, to engage in the dissemination of information regarding economic and political conditions in countries where American capital has been loaned, or where loans are under consideration. If the State Department has the final word on loans or credits to the countries of Latin America, many people will argue that the federal government, in effect, has placed its guarantee behind these securities, and that it therefore is responsible to the investor for the safety of his money. And if the State Department

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passes, either directly or indirectly, on foreign bond issues floated in the United States, Latin America would see the hand and control of Wall Street behind every diplomatic note signed by the American Secretary of State. Protection of the investors by a non-political and non-governmental group, is to the interest both of the bondholders and the federal government, and the bogy of "dollar diplomacy" would thereby lose most of its potency.

The agenda for the Montevideo Conference is a long one, far too heavily freighted to permit a disposition of more than a few of the subjects placed thereon by the Pan-American Union in response to requests of individual governments. Precedence will be given to two groups of subjects on the agenda: first, the organization of peace, and second, economic and financial problems. Though a committee of the League of Nations has gone to South America in an attempt to end the conflict between Paraguay and Bolivia over the fifty-year-old Chaco dispute, the Chaco issue will probably be injected into the proceedings of the conference. Practically every neutral South American country has sought a peaceful settlement of the dispute, and many delegates regard it as the main issue before the delegates, though not on the agenda. "Organization of peace" will include a discussion of methods for the prevention and pacific settlement of inter-American disputes, the anti-war pacts, notably the Argentine Plan, a declaration against aggressive war signed by several countries supplementing the Kellogg-Briand Pact, and a discussion of plans to secure prompt ratification of the General Treaty of Inter-American Arbitration and the General Convention of Inter-American Conciliation of January 5, 1929. The arbitration and conciliation treaties, already ratified by many countries, will provide the New World with machinery that should go toward establishing lasting peace in the New World.

The economic and financial problems which make up the second group given precedence at Montevideo, cover many of the questions on which an agreement proved impossible at the London Economic Conference. They include currency stabilization and the possibility of adopting a uniform monetary system, the reduction of trade and tariff barriers, a project for a convention on the arbitration of commercial disputes, the promotion of tourist travel, the reduction if not the elimination of import quotas and import prohibitions, the establishment of an inter-American economic and financial organization under the auspices of the Pan-American Union, the inter-American protection of patents of invention and so on. As at London, the clash of economic policies of the participating nations, as exemplified in trade and tariff barriers may prevent an agreement on many of the subjects placed on the agenda in the economic and financial group. Yet this need not preclude the possibility of real progress toward the objective which every government wants to reach—an escape from the economic depression, and the breaking of the jam in world trade.

The agenda includes among its other groups, international law questions, a report of the Inter-American Commission of Women on the political and civil rights of women, social problems such as the promotion of safety in industry and improved housing conditions, intellectual cooperation, transportation, including the improvement of Inter-American fluvial navigation, and many other questions—enough to keep the delegates and their technical experts busy for the full period of the conference.

As Secretary Hull was preparing to sail for South America, the White House made known its conviction that current economic conditions made it impossible for the United States, at this time, to discuss monetary stabilization and tariff reductions, an announcement in line with the trend in Washington toward economic nationalism. The administration will instead direct its full effort toward improving communications and transportation between the republics of America. It will seek at Montevideo prompt action on the transportation section of the agenda, with the initiation of an exploratory program for bettering all forms of transport and passenger travel—air, highway, water and rail.

It will urge also favorable action on the plan to complete an inter-American highway, extending from the Rio Grande River to the tip of the continent, an 8,750-mile highway. This will require for its completion only half as much road-building as the United States will undertake this year under the public works program. President Roosevelt will ask Congress that the United States bear the entire cost of the survey, other governments later being asked to share in the costs of the project. The American delegation will try to secure the backing of the Pan-American Conference for this project, as a practical expression of the Roosevelt policy toward Latin America.

The seventh Pan-American Conference will convene at a time when economic conditions in both North and South America have put to a searching test governments and the men at the head of them. If adversity has its uses, the leveling force of hard times, the bringing of peoples as well as individuals closer together, are surely not the least of its benefits. The policy that guides the Roosevelt administration in its relations with Latin America, finds neighborliness as its central motif. In the spirit of good neighbors the republics of North and South America, both at Montevideo and elsewhere, have it in their power to set an example which the distraught world has seldom needed more than it does today.

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MEANING OF THE ELECTIONS

By CHARLES WILLIS THOMPSON

THE ELECTION was of vastly more serious portent and vastly more far-reaching revelation than most professional political analysts admitted. It revealed the American state of mind as not even the election of 1932 did, and it cast a glaring light on what is to be expected in the next few years. Last year the voters revolted against the "ins" and threw them out. This obviously meant that they were sick of the way they were being governed and were determined to end it. But in the main last year's uprising was against national officials from the President down. This year the rebellion against the "ins" extended to local candidates from mayors down to aldermen, and to the real rulers behind the candidates—that is, the party organizations or machines.

Some commentators take note that the rebellion against the "ins" has not subsided, but that is far short of the evident fact. Not only has it not subsided, but it has spread downward from President, as in 1932, to county clerks. The significance of it is that the people are resolved to be governed no longer as they have been, and that the tide is rising and will continue to rise. The overthrow of Democratic rule in New York, Cleveland and New England cities is proof, if any were needed, that the deep anger of the people is not directed against one of the two leading parties, but against both. Bridgeport, indeed, overthrew both the old parties and elected a Socialist administration; not because Bridgeport is converted to Marxism overnight, but to get a new deal. In Pennsylvania it was the Republican machines which suffered the loss, most startlingly in Philadelphia and Pittsburgh, but that was no more a Democratic victory than was the Democratic overthrow in Hartford a Republican victory. "No, Sire, it is not a revolt but a revolution."

Last year's election, in the light of this year's, was not a Democratic victory. This normally Republican country did not suddenly go overwhelmingly Democratic last year any more than Democratic New York went Republican this year by electing La Guardia, whom it had rejected in its last mayoralty election. The "winter of discontent" had only a beginning a year ago, when senators, representatives and a President suffered from the warning preliminary frost; this year the winter spread into all-pervading ice and snow, and the most insignificant city and county offices felt the freezing fingers of Jack Frost. Not only, too, were the great bosses overthrown, but little district leaders who had always delivered their few thousand votes could deliver nothing; their lifelong political serfs turned against them. As Kenneth Sutherland, uncrowned king of Coney Island, lost his bailiwick when he tried to deliver it to McKee, so did Marinelli, supporting O'Brien, lose his East Side kingdom in the rush to La Guardia. There were exceptions, but ex-Judge Seabury is undoubtedly right in holding that nothing saved Tammany from losing everything in sight except the intrusion of McKee's independent candidacy, which alone prevented the landslide from being complete.

That this great uprising has not spent itself but will continue next year and later is almost certain. It is not, however, a blind and indiscriminate smashing of idols, and was not last year. The people, in turning out their old rulers last year and still more significantly in this, have elected men to give them a different kind of leadership. If they get what they voted for, they will not overturn the men they chose to give it to them. They want results. President Roosevelt understood this perfectly when they entrusted him with power last year, and Major La Guardia's post-election statements show that he understands it, if possible, even more clearly.

This general movement against government as it has been administered is non-partizan, in a sense non-political, and directed intelligently. For once the people really are interested in politics, studying its every manifestation intently and microscopically. No longer is a campaign merely an interesting game to watch or participate in; it comes home to each individual voter. The reason is simply that the pocket nerve has been touched. Almost for the first time the citizen has become aware that government affects in a drastic way his own personal welfare and that of his family.

Last year this was recognized by him, but mainly as affecting national government only. There was not much revolt against state government, and hardly any against city government. This year the citizen, studying local government with an acutely apprehensive eye, has discovered that it too can affect his personal budget either favorably or unfavorably. In the presence of this discovery the machines, supposedly all-powerful, have been swept away. Writers on government have long assumed that the people in a democracy are powerless puppets of machines, but this election proves that when the people are determined it is the machines which are powerless.

Though the eyes of the country were fixed above all on the New York election, the most really dramatic overthrow was that of the ancient Mellon dynasty in Pittsburgh. Compared with it the other entrenched despotisms are newcomers. It is customary to speak of Tammany's unshakable rule of

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New York, but in fact Tammany has had undisputed rule of New York for only sixteen years; eight, if one considers that Mayor Hylan only went along with Tammany and was not chosen by it or a member of it. Since the election, commentators on the Philadelphia election have spoken of Boss Vare's rule, now wrecked, as one of many decades. The fact is that Vare did not become boss of Philadelphia until eleven years ago, on the death of his brother Edwin, who had been undisputed boss for only a year or two.

In the general crash the party machines broke up. In New York the machine split between Flynn of the Bronx, who put McKee in the race, and Curry of Manhattan and his ally McCooey of Brooklyn, who put up O'Brien. In Cleveland there were two rival Democratic candidates. Postmaster General Farley, whose interferences in local politics have resulted disastrously, tried to get one of them to withdraw; got, as was to be expected, a tart refusal, and the Republican candidate was elected. But the most remarkable of all the break-ups was in the overwhelmingly Democratic city of Boston, where there were so many rival Democratic candidates that the hopelessly minority Republican party came fairly near to nosing in. The most notable sufferer in that city was Curley's nationally known Democratic organization.

Not only was the New York election the center of interest elsewhere, but its results are already seen to have national effects. How great those effects will be is of course unpredictable now. New Yorkers, intent on local affairs, are not generally aware that La Guardia is a national figure. In Congress he has not only been a Progressive Republican, but the outstanding figure in Eastern Progressivism, and was so regarded by both Western Progressives and Eastern conservatives in that body. An incident of the campaign which attracted little attention at the time was the signing of an endorsement of his candidacy by a great number of the most prominent Western Progressives in Congress, including one Farmer-Labor representative. How close was the attention which the Western Progressives gave to his candidacy is best shown in the fact that when Postmaster General Farley aided Flynn in nominating McKee, or incited him to it, Senator Norris of Nebraska went to the White House and urged the President to suppress Farley's activities in that respect.

Norris is the ablest Progressive leader in the Senate, despite the fact that Senator Borah attracts more attention. He has also supported the President whole-heartedly, as have his followers. Whatever Mr. Roosevelt may have intended at first, certain it is that Farley did not take that part in the campaign which McKee had understood from Flynn he would take. He did not say anything at all until the eve of election, when he said only that he "personally" was going to vote for McKee. However this was brought about, it was fortunate for the President. If Farley had been as active as McKee expected when he consented to run, and presumably had a reason to expect, the administration would have been fatally tied up with the McKee candidacy; the La Guardia landslide would have been a terrific blow at the President's prestige, and his Western Progressive support, which was heart and soul for La Guardia, would have been alienated. The national result of such a break in the President's following in Congress might have had incomputable effects in the remainder of his administration.

Even as it is, the Western Progressive enthusiasm for the President has noticeably cooled. It is believed among them that Mr. Roosevelt was aware of Farley's purpose when Farley and Flynn broke into the campaign with McKee's unexpected candidacy and disarranged the set-up between Fusion and Tammany. Farley is not only a member of the Cabinet, but high among Mr. Roosevelt's confidential advisers. The Progressives believe that if the President did not actually endorse Farley's unlucky interference in the Tammany-Fusion battle, he could have prevented it. As Farley's intervention could have had no other effect than to make him and Flynn masters of the New York machine if La Guardia had been defeated, the Progressives suspect that his sole interest was in the Democratic party and that he might next intervene in their own territory as National Chairman. His attempt to pull away the independent Democratic candidate for Mayor of Cleveland did nothing to quiet their apprehensions.

These are only some of the reasons why the New York election will have national repercussions. However it may seem in New York, the election of a Progressive in that city of all others has had a vastly stimulating effect on the Westerners and given them new strength. This might not have been the case if the New York voters had been ignorant that La Guardia was a Progressive, but Mr. McKee completed his long list of unhappy public utterances by seeing to it that they were not allowed to forget the fact. He continually denounced La Guardia as a "Communist" and a "Red." The voters accurately interpreted those epithets to mean that La Guardia was a Progressive, and it did not frighten them in the least. It probably added a little to La Guardia's vote, for the election in that city as elsewhere shows that the people are incensed at government by party "regularity." The municipal record of 1933, in many a city, and notably New York, has brought them to the belief that that kind of government affects them individually, personally and very unpleasantly.

It will be seen, therefore, that the eyes of the country will be upon Mr. La Guardia's course as Mayor as they never have been upon that of any

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other Mayor of New York. Now that the passions of the campaign are over, nobody expects him to do anything rash or eccentric; very few were led to believe that he would, even when the air was full of wild and whirling words. His program, as he laid it down night after night, was progressive and constructive, whether he can carry it all out or not. What the country is interested in is the question how that unprecedented spectacle, New York City in the hands of liberals, will work out. From now on La Guardia will be a center of observation from all over the nation in a degree second only to the President himself. The great landslide by which he was elected gave him almost all of the Board of Estimate, which is the great governmental power in New York, and he can be thwarted only by sniping Tammany opposition in the Board of Aldermen—a body which he has undertaken to have abolished as a useless excrescence. In this last he has the enthusiastic support of its newly-elected president, Mr. Deutsch. He might be hampered by the state legislature, but Senator Dunnigan, the Democratic leader there, has voluntarily assured him of cooperation, and he has the support of the new Republican state organization.

The campaign was unusually full of irrelevancies and what Mr. Seabury called "red herrings drawn across the trail." In retrospect, it is obvious that they had no effect. The voters were never confused, never lost sight of their original intention, and stuck to the one issue they had in mind, that of turning out the kind of government they had come to detest. The last-minute entrance of McKee as a candidate certainly deflected a good many votes from La Guardia, who was evidently going to run away with the election without the least trouble; but it did not work out as Farley and Flynn had expected when they overcame McKee's reluctance and led him to the slaughter. He did not carry a single one of the five boroughs or counties; he ran second, but not so far ahead of Tammany's candidate as everybody expected. O'Brien, in fact, made an excellent finish, running far ahead of what everybody had predicted and not greatly behind McKee.

The long distrust of the Republican organization in the city, as being a mere annex to Tammany Hall, was overcome before the campaign started. The Republican leadership of so many years was dethroned, and a new leadership which enjoyed public confidence took its place. But it was not Republican votes but Democratic ones which elected La Guardia. The Republican party is so greatly in the minority that it has never been seriously considered in a city campaign.

In view of the national and even international interest in Tammany Hall, that organization's future is the most interesting question remaining. It suffered the worst defeat it has ever had. But at this writing it cast 568,000 votes, which may be taken as its irreducible minimum. If it retains Curry as leader it will be a thorn in the flesh of the Roosevelt administration. In the guise of pretending to move for the removal of Farley as state chairman because he did not support the regularly nominated party ticket, Curry has really notified not only Farley but the President and Governor Lehman that his immovable 568,000 votes are to be reckoned with in the state and congressional campaign next year, and also that he is bitterly hostile.

To be sure, this is predicated on the supposition that he can hold with him his allies in Brooklyn. As I wrote in THE COMMONWEAL some months ago, the word "Tammany" is merely a convenient nickname for the Democratic organization in one of the five counties which make up New York. The Brooklyn democracy greatly outnumbers that of Manhattan. Hitherto Tammany has had the support of Brooklyn and of the other three boroughs. McCooey's organization in Brooklyn was smashed in the election, and upon whether he or some equally compliant successor can rebuild it, depends the question whether Tammany can remain a city power or will become merely a Manhattan faction.

Chapel of the Perpetual Adoration

We turn from noisy streets, the hurrying band,
The tread of restless feet that never cease,
Push back a leathern door and sudden stand
In silence, awe and unimagined peace.

Behind a grille a myriad quivering flames,
Two kneeling white-robed nuns and high above
A gleaming golden monstrance that enframes
The moonbright body of Eternal Love.

Nuns kneel in adoration night and day
Like incense rise their prayers unceasingly
With face unveiled before their Lord they pray
Atoning for the world's impurity.

Daylong in streams sad, troubled beings stop
To light a taper in the hallowed place
And pray; and as they pray their burdens drop;
The peace past understanding lights each face.

Christ's Brides keep watch for us; and not in vain
Their holy aid; in that inviolate air
Temptation dies, fade life's dark care and pain
Lost in exalting power of their prayer.

Eternal Love, that stooped in human guise,
Unseal our blinded eyes that we may see
Eternal things and pray, awake and wise
With these Thy watchers in Gethsemane.

WILBUR UNDERWOOD.

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THE TURNING POINT OF TODAY

By THOMAS F. WOODLOCK

PROFESSOR MERCIER'S "Challenge of Humanism" is well named, for it is one of the few really important books appearing this season[1]. It goes to the very heart of the thing that is at the bottom of the world's present troubles. It deserves to be studied by every thinking man who wishes to know what is wrong with us.

In his "Le mouvement humaniste aux Etat-Unis" Mercier sketched the work of three notable American scholars, William Crary Brownell, Irving Babbitt and Paul Elmer More, and described their influence upon the revival of a true Humanism in this country. This book attracted some attention, by no means as much as it deserved so far as Catholic thought was concerned, but enough to start a lively war in literary circles. The present volume completes that sketch and sets the figures of Babbitt and More, and that of the Frenchman, Seilliere, against a full background which relates the whole to the great question.

The most fundamental question that one man can put to another was put by Our Lord Himself: "What think ye of Christ; Whose son is He"? Next to that comes the question put by the Psalmist: "What is man that thou art mindful of him?" It is that question that Humanism puts—and answers. Professor Mercier's chapters on "Neo-Scholasticism and the Tradition of Dualism," "The Relation of Dualistic Humanism to Religion" and "Naturalism or Humanism" (particularly the last named) state the thing in its ultimates, and exemplify critical thinking of a high order. These chapters give the answer in full.

Before touching upon that answer, it is to be noted that Mercier's study of Irving Babbitt's contribution to the Humanist movement clears him from the criticism, brought by some, that he denied the existence of the supernatural order. Babbitt did no such thing. His doctrine of the "higher will" affirms the existence of that order. As Mercier says:

> His special contribution is to have brought out the fact that there is evidently working within man a higher will which can be critically observed. Babbitt does not invent this higher will; he does not borrow it from eastern thought; he discovers its action in man and eastern thought merely helps him to be surer of his own observation. It is because this higher will is a power of control over the excess of the natural intellect, will and sense of man, that he is forced to admit that it must be supernatural, and that, therefore, it coincides with Christian grace [page 182].

And further:

> That he comes to this conclusion critically should make it only the more valuable [page 186].

The scope of Babbitt's inquiry stopped here. It stopped here because:

> Babbitt has remained so loath to pass from observation to the discussion of revealed religion because to continue thus to meet the naturalist on his ground gave his testimony its full value [page 194].

So much for Babbitt's position.

Paul Elmer More carried the inquiry directly into the domain of the supernatural. Of him Mercier says:

> If Irving Babbitt more persistently than his friend has continued to stress the supernatural nature of the higher will with a view to establishing a humanism which includes a principle superior to the mere rationalistic control of natural impulses and thus stands in sharp opposition to every type of naturalism. More, on the other hand, has brought out against every form of modernism that the dualism of good and evil in man's nature and in the world about us points to the existence of a realm of actual values, of a Divine Mind, whose anthropomorphic revelation on the natural plane was to be expected, so that the Incarnation and all the episodes of the "Christian epic," stupendously mysterious though they may remain, are none the less acceptable to a genuine sceptic [page 229].

More "forged," says Mercier, "link by link a perfect chain" of logic, supporting the entire Christian doctrine of the Incarnation and its consequences up to the final link—and stopped short of that link. Mercier states it thus:

> If Christ came, He must have remained. The Real Presence in the Eucharist, the permanent dwelling of God among man under natural species is but a logical extension of the Incarnation. If Christ made the needed Revelation that all men, in all times and places, might know easily and surely the fullness of the law for man, He must have found a way, not only to entrust His message to man, but to entrust it in such a way as to ensure its permanency. . . . In short, if there has been a Revelation, then one infallible Church within which the spirit of God is to be "until the consummation of the world" is a logical necessity; and it is no less logical that the infallibility of that one Church should ultimately be vested in its head, the Vicar of Christ, the proximate source of its powers. But Mr. More has refused to accept this logic. . . . His religion remains individualistic [page 247].

[1] *The Challenge of Humanism, by Louis J. A. Mercier. New York: Oxford University Press. $3.00.*

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The lack of this last link has no bearing whatever upon the strength of the preceding links in the chain forged by Mr. More, and it is those links which are evidentially important. He finds, by methods no less strictly positivist than those of his friend Babbitt,

> . . . a dualism of matter and spirit in and above man; the world of phenomena and the world of ideas; the mystery of their penetration no greater in kind, if in degree, in a miracle than in, say, the lifting of an arm; the Incarnation as the supreme form of the manifestation of the other world in this; the Resurrection as its corroboration; the Revelation of the Law, of the ultimate values, and of the final end of man; the sublimely simple words of Christ proclaiming once for all to man the secret of complete happiness in the full conformity of the human will with the Will of God ever ready to strengthen the human will through grace; peace on earth to men of good will. . . .

All these things are acceptable to Mr. More, so Mercier says [page 246].

And that means that they are acceptable to a man who stands in the front rank of American scholarship—a fact which is commended to the attention of those who indulge the comfortable superstition that the Christian *Weltanschauung* is incompatible with "modern" learning and "modern" thought. (As a matter of fact, it is—but only because the "learning" is not learning, and the "thought" is not thought.) It is to the really robust minds, trained, disciplined and informed, that Christianity makes strongest appeal in these days. The strength of that appeal is evidenced very strikingly by the work of Babbitt and More. Naturally, the testimony of these men to the truth of our position is welcome because of its source, incomplete as is that testimony. It is of especial worth by reason of the method employed by the witnesses, for this age is wont to pride itself on its positivism in these matters. But the "Challenge of Humanism" is much bigger than either Babbitt or More, and Mercier makes clear the scope and nature of that challenge. I have elsewhere likened it to the lance-point of Ivanhoe on the shield of Brian de Bois Guilbert at Ashby-la-Zouche—a challenge *à l'outrance*.

The civilization of an age, Mercier says, depends mainly on its concept of man's nature. Humanism conceives man as a being of matter and spirit in whom matter and spirit are perpetually at war. It is the mystery of the Fall from grace that alone explains the present state of the (so-called) civilized world. Over against this concept stands its opposite—man as the highest of animals but no more than an animal. Mercier calls this the "naturalistic" concept. Between these two are many attempts at compromise, ranging from the Stoic, nearest to the Humanist pole, to Rousseauism, nearest to the "naturalistic" pole, with what might be called general "demurrers" to the question in the shape of Pantheism or Hylozoism. Now, the present parlous state of affairs in the world in these days is sweeping the field clear of these compromises and demurrers and is bringing these two fundamental and opposing concepts face to face.

It is interesting to note the clearing of the issues by this final confrontation. Mercier, in this book, and Berdyaev, in "The End of Our Time" (there is an astounding parallelism in these two books), squarely place the blame for our present woes upon the desertion by our civilization of Humanism for Naturalism. Oswald Spengler for "individualist" and "Bolshevism" for "collective Naturalism, present the naturalistic concept in its naked completeness. That Spengler despises Bolshevism, and that Bolshevism hates Spenglerism, is immaterial; both hate and dispise Humanism and for the same reason. The notable thing in present-day thought is precisely this clearing of the battle-ground. It is, at least, an advantage to have a question reduced to a plain "either-or," and that is what has happened in the case of this tremendous question.

Whatever else we Catholics read these days there are four books which we should not overlook. Mercier's "Challenge of Humanism" is one; Berdyaev's "End of Our Time" is another; Dawson's "Modern Dilemma" is a third; and Gurian's "Bolshevism" is a fourth. And if anyone wants to get a picture of the "naturalistic" *Weltanschauung* in all its nakedness and brutal logic, he will find Oswald Spengler's "Jahre der Entscheidung" (a translation will appear early next year) very informing. They will give the reader an understanding of the great historical turning point in which we are living today, its causes, its probable consequences, and the commanding position of the Catholic Church in the domain of present-day thought.

Sagitta in Manu Potentis

Make of me, God, an arrow swift and straight
That Thou may'st fit me to Thy mighty bow;
If my mean worth has made me leaden-slow
To reach the mark, or if my cross-grained weight
Of knotted deadwood brands my soul as freight
For kindling, disappointed Thou must throw
Me down. Thou hadst expected more, and so
Ashamed I come before it is too late.
Thou need'st weapons, Lord, for this dark strife,
So whittle, smooth and polish my short length,
Tip me with love and I shall give my life
To be the gleaming shaft of Thy great strength;
Then hide within Thy quiver this small dart—
Some day to win for Thee a truant heart.

M. Thomas Aquinas.

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THE POPE AT WORK

By IGNATIUS PHAYRE

CROSSING the noble Piazza di San Pietro last night at twenty minutes past twelve, I saw a light still burning in the Pope's own library window. And all through the past suffocating summer, His Holiness has risen just before five o'clock to one of the Holy Year's tremendous days. He is, in fact, just now at the top of his physical form. And I ventured to suggest to one of the Court Chamberlains that the whole world would be interested if this mountain-trained Pope would give out his secrets of keeping fit at the age of seventy-six, carrying out ultra-regal duties which would tax the stamina of a man only half his age.

Here in Rome last summer our thermometer outdid the fiercest records of New York or Washington, climbing to well over 100° in the shade. The aristocracy fled to the mountains, the masses moved out to the sea-beaches. But the Pope remained: he has not had a holiday since he was elected in February, 1922. One of the Monsignori who is close to him laughed at my notion of there being any "secrets" in the papal powers of resistance to strain.

"Alpine air and exercise," I was told, "did much to mold and fortify his constitution, both in youth and in middle age. There you have the foundation. Next comes a strong will; that is a psychological factor which can be developed, as though it were organic or muscular. And lastly come dietetics: His Holiness knows just what he may eat and drink, and he rarely varies his regimen.

"You may say he is his own doctor. No medicines, no curative waters, no health resorts. Very simple food, but good, and taken at regular hours. The Pope barely breaks his fast before two o'clock. Then he has a robust meal: either fish, fowl or meat with ample vegetables and fruit. Unlike most Italians, His Holiness seldom drinks wine.

"The evening meal is much lighter. And I wonder if your readers remember that no one sits at table with the Supreme Pontiff? He always dines alone: it is an unwritten law of the Vatican, but was not always so. One of these days I must look up the records, to see when and how this lonely eating began."

All this was apropos of the polyglot hosts of pilgrims whom Pope Pius received in audience in August. Of these there were about thirty thousand, divided into 126 groups. And quite half of them came from foreign lands —of course, including the United States. Those last were amazed at the questions which the Pope put to their leaders about the progress of President Roosevelt's recovery plan.

Both the court and household work with acute intelligence, so that the Holy Father has all the apposite facts at his fingers' ends in every case. Think of 126 addresses in August alone—many of them in French, German and Latin, with tens of thousands stooping to kiss the classic Fisherman's Ring, and the Apostolic Blessing given many times a day, with as many variants!

Moreover, these massed receptions are wholly unlike those which a temporal monarch holds. There is a certain atmosphere about them which can never be possible, say, in Buckingham Palace, when King George and Queen Mary hold a court. For in the Vatican it is the Holy Father who receives his children, without any distinction of rank or nationality. Between the Pope and his guests an indefinable something floats. It is more than *Gemüthlich*—to use an expressive German word; more than paternal, since a tinge of awesome dignity must always reign in the audience chamber.

All these ceremonies entail nervous strain, day after day, to be followed by tranquil hours of reading and prayer in the relative quiet of the new sovereign city.

Of late Pope Pius has assumed an extra burden. Signor Mussolini's offer to honeymoon couples of an 80 percent reduction on the state railroads, for a trip to Rome, as well as free bus and trolley-car rides, and free entry to all museums and monuments for one week, has allured all Italy's newlyweds and induced tens of thousands of couples to marry who might otherwise have put off the happy day. To round off Il Duce's invitation to these young folks, the Pope announced that he would receive parties of honeymooners *en masse,* and deliver to them special homilies on their mutual duties and future happiness.

The result has been to flood Rome with lads and girls from every province from the Alps down to Sicily and North Africa, often in picturesque costume and speaking dialects which the café waiters could not understand. These couples have had a thrilling holiday. And all their lives they will cherish the memory of their visit to the Pope, being received in audience apart from all other pilgrims, and by him addressed with moving affection and interest.

Thus with various audiences and many affairs of the Church the Pontiff's long day passes. After the solitary supper at eight-thirty or nine, he will turn on the radio, for a few minutes of the immortal music of Mozart or Bach. After that comes an inspection of the morrow's engagement-list, and a glance at the text of various exordiums prepared for him by way of reply. These speeches His Holiness will alter and edit, in view of memos on the side relating to the person or mission of this or that visitor or group.

Last of all, come meditation and silent prayer before the brief period of repose. It seems an arduous routine for a man of advanced age. Yet the Pope seems to thrive on it. His health is obviously better than it was three years ago, before the present concordat was established with the secular State.

This year's ceremonies in the great basilica have been magnificent. I count myself fortunate to have assisted at them. Yet their frequency and splendor must have been very trying to the officiating Pontiff. From first to last, however, His Holiness never faltered. It may well be—or such is the opinion in Rome—that the pontificate will break all modern records, alike in historic events and in the august holder's length of years.

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LIGHT ON TUBERCULOSIS

By JAMES J. WALSH

THE ANNOUNCEMENT by Dr. Stephen John Maher of New Haven, Connecticut, of a gleam of hope in the treatment of tuberculosis naturally attracted wide attention, as Dr. Maher has been a prominent factor in the marked reduction of the mortality from that disease which has occurred during the twentieth century. He has been for more than a score of years a member of the Connecticut State Tuberculosis Commission and for the greater part of that time its chairman. He has often been chosen the official delegate to foreign tuberculosis congresses. His recent announcement was not a sensational proclamation to the press for notoriety's sake but was made to a large gathering of physicians in the Laurel Hill Sanatorium for Tuberculosis in Shelton, Connecticut. While not a year passes without the announcement of some cure for consumption, which eventually proves disappointing, there seems every reason now to anticipate a cure.

Dr. Maher bases his announcement on observations made over a long period of years on tubercle bacilli as they are grown in the laboratory. When they are kept for a long while under observation, a change takes place in their biological status which greatly reduces their virulence. As a result of the change that comes over them, the germs instead of occurring as little cane-like beings which is what the word "bacillus" means in Greek, appear as cocci or berry-shaped microorganisms. Under these conditions they are not only much less disturbing to human beings but it would seem, as Dr. Maher suggests, that these products of the tubercle bacillus may prove to be curative for the disease. He is inclined to think that these new forms of microorganisms may contain the long-sought and greatly needed specific cure for tuberculosis. This is an unworked field in the study of the disease that may prove fruitful of results.

As yet there is only a hint of what may be, and Dr. Maher acknowledges quite frankly that his announcement may appear to many people premature. He himself would have preferred to wait until he could actually say, "Here is a cure for tuberculosis." However, if his observations are on the right track, he feels the cure will be achieved much sooner, if the medical world has knowledge of the direction it may take, than it could possibly be if he tried to find the cure alone. In a word, his announcement is rather an invitation to those expert in the pathology of tuberculosis to take up this new line of work, than it is a claim to a cure.

Dr. Maher has consulted with others deeply interested in this new phase of bacteriology, and experts have helped him materially in widening the scope of his work and enabling him to discover how much this breaking down of the tubercle bacilli into cocci and diplococci is a definite biological process. Confirmation of Dr. Maher's observations has come from other laboratories, and control tests and laboratory transfers of various kinds properly exercised have made it practically impossible to explain the presence of cocci as due to contamination in the cultures with which the bacteriologists were working.

While Dr. Maher's paper received wide attention from the press under the title of "A Cure for Tuberculosis," his original idea was to entitle his paper, "How to Coax Tubercule Bacilli To Commit Suicide." Some of his observations were made as long ago as 1908, so that during twenty-five years Dr. Maher has been patient in carrying on his observations to their legitimate conclusions. His work would seem to be most promising. A biological cure for tuberculosis has long been sought. Koch's therapeutic application of tuberculin proved a sad disappointment, as did also its successor, the modified tuberculin TR. Many a consumptive lost heart after having had his hopes lifted up by Koch's discovery only to find that the great bacteriologist had under unfortunate conditions been forced to make a premature announcement of its therapeutic value. A long generation has elapsed since then, and curative possibilities may well have developed, with the increase of biological knowledge of the tubercle bacillus and its ways.

The first reaction of nearly every physician to an announcement of a new discovery in medicine, no matter what it may be, is practically always one of distinct opposition. An English humorist once said, "Our first comment on an announced new scientific discovery is, it isn't so, it can't be so; and then, well, it might be so but it doesn't mean so much anyhow; and then finally, it isn't a new discovery, we've known that before." Those who recall the comments in the newspapers on Dr. Maher's paper will find all of these expressions exemplified in the remarks that were drawn from American physicians by insistent interviewers.

It is not long, however, since we celebrated the three hundredth anniversary of the publication of Dr. Harvey's book on the circulation of the blood. He had delayed the publication of that book for nearly twenty years because he knew that his generation was not ready for it, and its first publication was made in Amsterdam and not in London. A large number of his medical colleagues were quite convinced that Harvey's so-called discovery was a delusion, and many of them refused to listen to his foolish notion, as they considered it, that the blood was constantly circulating through the body. He himself has told in one of his letters that he lost one-half his consultant practice as the result of it.

When Jenner announced vaccination as a preventer of smallpox, he was the subject of derisory cartoons published all over England, and a series of satiric caricatures were issued showing cows' horns and hoofs and tails sprouting out from all over the patients who had taken the vaccination treatment and were supposed to be turning into calves as a result.

It might perhaps be thought that that sort of thing would not occur in our enlightened time. But when Koch announced the discovery of the tubercle bacillus a great many physicians all over the world refused absolutely to believe in any such causation as that. They were all convinced that tuberculosis was a hereditary disease. Had they not all seen it in their personal observation running in families? Here was a country doctor in Germany claiming that it was due to a germ. Indeed

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for a time Koch's announcement of his discovery of the tubercle bacillus was used as a strong argument against the germ theory of disease which was then under discussion and which a large number of the older physicians refused to accept. Pasteur himself, who had had ample experience as regards the refusal of the medical profession to accept his discoveries when first announced, used to say, "I expect no physician over forty to accept these new ideas."

It is due to the studies and efforts of such men as Dr. Maher that tuberculosis is not nearly so fatal or widespread as it used to be. At one time it was called "the Great White Plague" and carried off more patients than any other disease. It is now ninth or tenth in the mortality list, the death-rate from it having been reduced to one-third of what it was.

Yet it still remains a serious menace to the community and an extremely important factor in mortality lists. The tubercle bacillus has an unfortunate penchant for picking out as its victims young adults at an age when life ought to be most vigorous and most efficient. Only too often it takes them off by a lingering process severely trying on the patients and those who are near and dear to them.

There are also a certain number of patients who display no resistive vitality against the disease and who may serve to propagate the affection. For the latter some special treatment is needed. They would seem to be the special cases for whom a biological remedy would prove effective. Let us hope that Dr. Maher's observations may prove helpful for the cure of these desperate cases, who will spread the seed of tuberculosis to others, unless their affection is effectively blocked by some such means.

COMMUNICATIONS

CONCERNING GREGORIAN CHANT

Buffalo, N. Y.

TO the Editor: In THE COMMONWEAL for October 6, a Sacerdos Ignotus in Rome (Italy) and the Reverend W. M. Ducey, O. S. B., of Maria Laach in Germany react upon an article of mine which appeared in THE COMMONWEAL for April 26, 1933. Therein I had, to the best of my ability, given an answer to the question proposed in the same periodical by the Reverend Ignatius Kelly, namely, how "the surprising fact of the almost universal opposition to Gregorian chant" could be explained. A letter from Father Kelly in the October 20 issue claims that in my explanation I should have proceeded not from the standpoint of Gregorian music itself but from that of the fittingness of this music in the framework of our liturgy. I shall attempt to reply briefly to all three.

Sacerdos Ignotus writes: "Father Bonvin starts from the supposition that the people of today in general do not and are not liable to prefer Gregorian. . . . The inference he seems to hint at is that the universal introduction of Gregorian is not a desideratum at the present time"—in other words: its introduction would, under the present circumstances, simply have to be given up as a general practice.

And the Reverend Ducey, on his part, confirms this by the following remarks: "The picture he [Father Bonvin] draws is indeed a doleful one, and, if completely correct, certainly impels us to feel disgusted with the whole business. In fact his concluding remarks contain a broad hint that such a defeatist attitude is the only logical one to be adopted under the present condition of things."

In number (2) of my article I had emphasized as one of the "factors making the appreciation of Gregorian chant difficult," its unisonal form, by reason of which the modern listener, accustomed to harmony, gets a sense of emptiness; and I remarked that it would therefore be unwise to forego, as some demand, the organ accompaniment which, to some extent, makes up for the deficiency of polyphony and harmony in the chant. This induced Sacerdos Ignotus to present a lengthy comparison and liturgical evaluation of unison chant and harmonized church music—a comparison which, as it stands, might easily make the impression upon the reader, especially upon a cursory one, that such a defense of Gregorian chant, in contrast with polyphonic and harmonized music, were necessary in my regard. My remark, quoted above, with reference to the organ accompaniment might have taught Sacerdos b tter; an accompaniment presupposes that the object which is accompanied should continue in practical use.

Sacerdos Ignotus expresses his wish that critics should specify some Gregorian melodies of mediocre quality. Now, if one does not himself recognize the great difference between many splendid melodies and others that are dry and evolve mechanically, he will not be helped by entering upon his challenge; for in music, unfortunately, things cannot be strictly proved, except where there is question of manifest technical defects. Perhaps Sacerdos Ignotus, if he is an experienced choirmaster, will at least concede that, particularly among the melismatic chants, there are some which more than others leave the hearers and the singers cold, being uncongenial and meaningless to them. By avoiding putting these before his singers he will, at least in some measure, meet my suggestion and spare the chant a great deal of adverse criticism.

Neither Sacerdos nor Father Ducey have grasped the real purpose of my article. That in my opinion, as Sacerdos assumes, "Gregorian is not a desideratum at the present time," and that, according to the Reverend Ducey, my "concluding remarks contain a broad hint that a defeatist attitude is the only logical one to be adopted under the present condition of things," is quite beside the remark and out of question. My conclusions were rather these: that we should avoid the defects enumerated in my article of April 26; that we should select from the chant repertoire in the first place those pieces that can be most readily appreciated; that we should rhythmisize them in accordance with the original and historically established principle of variously proportional long and short notes; that we should furnish them with an organ accompaniment that has musical value; that all should be well rehearsed; and that then the chant would produce its proper effect and become more popular.

Sacerdos Ignotus then asks me "just as a side issue," whether I am "quite certain I deliberated well what I

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was saying, when I declared that music in which each note gets an equal time value cannot be rhythmical"; and, in quoting an expression I used, "zealous but sincere Gregorianist," he italicizes the "but" and caps off the whole phrase with an exclamation mark.

In regard to the first point I answer: I acted with full deliberation. For, with a writer in the old-Solesmes periodical, *Revue du chant grégorien,* I, in common with musicians generally, hold that "rhythm is nothing else but the order of the modifications in the qualities of sounds—duration and intensity; beyond that there is only non-entity or imagination." Hence, if the first rhythmic element, i.e., proportional duration, as well as intensity is excluded, then rhythm has nothing left to give it existence. I grant however that if, as in Beuron, the equal notes retain at least the second element, i.e., intensity or the dynamic accent, then we get some sort of rhythm, though a poor one.

As to the "zealous but sincere Gregorianist," I, in using the expression, had in mind first of all a man whose special character trait is sincerity; then, too, my mental vision roamed in another direction toward a number of scholars who till now, through all these years, have simply ignored the historical documents and arguments, submitted by the mensuralists. I also happened to recall the following experience. A Gregorianist, in a criticism of one of my articles, had remarked: "That we have already refuted a hundred times." Thereupon I asked him in a letter to give me at least one instance of such a refutation; I had never yet come across one. In his answer he could not cite a single case; all that he said in his letter was: "Our whole system is a refutation of your views. Besides, we have no time to bother about the mensuralists. We are satisfied with the results of our own researches." (It would cause surprise, were I to mention the name of this Gregorianist.) His manner of acting I did not and do not indeed consider to be honest and sincere.

Father Kelly believes that the reason for the opposition to Gregorian chant is "a failure on the part of the many properly to evaluate the relation of the chant to its setting and its quite logical fitting into the liturgy." In saying this he does not advert to the fact that, even if we succeed in the task of getting the people in the pews to appreciate the fitness in question, we shall be just as far as we were before. Also then the six factors, indicated by me, will exercise their effect upon church-goers. The faithful will then indeed realize the purpose of the single musical parts in divine service, but the ancient tonalities will thereby not be brought nearer to them; those who heretofore missed the harmonic garb, will miss it still; many a melody will continue to strike them as being dry and Asiatic; a faulty rendition of the chant will be felt as such no less than heretofore; so too will the absence of a truly artistic, natural rhythm in equalism affect them unpleasantly, and a functionless organ accompaniment will not appeal to them as more beautiful. In these respects we must remedy matters and take measures, if we are to make the chant more palatable to the many and not only to the initiated Gregorianist.

Now, as regards one or the other particular in Father Kelly's communication, the revered Gregorianist of Toledo, Ohio, will permit me to make this observation: His opinion that Gregory the Great already "eliminated what was most trivial or commonplace" will, when it comes to seeing anything mediocre in the chant, not satisfy and convince the musician who judges for himself and is well-versed in the history of Gregorian chant. After all, the revision of the chant which is ascribed to one of the Gregories was concerned not with trivialities or commonplace pieces, but with undue (oriental) prolixity.

And, while Father Kelly thinks that "there is quite a consensus of conviction, growing well toward unanimity, that the rhythmic editions of the Solesmes monks offer a reading of the chant quite as it was sung in its golden age," there are other musicians who also have studied the present chant literature and who nevertheless have the very opposite impression concerning the prevalent sentiment among the Gregorianists of our day. Quite recently, for example, one of the most influential authorities in Europe, the Benedictine Dom Johner of Beuron, while discussing a publication by Vollaerts, which to some extent sums up the findings of mensuralistic research, came out openly with the declaration that "in the face of these testimonies of the medieval writers the School of Solesmes can hardly bring forward anything in its own favor." Another Benedictine, Dom Odo Casel of the Abbey of Maria-Laach, writes as follows in the eleventh volume of the highly scientific "Jahrbuch fuer Liturgie-Wissenschaft": "It is an undoubted fact that two elementary and fundamental signs for long and short time-values are originally inherent in the manuscripts. . . . The Solesmes theory cannot lay claim to representing the original Gregorian rhythm."

Father Kelly will please also recall the defection from the Solesmes camp on the part of the church musicians of Holland (see Cuypers's article in the *Caecilia,* 1932, No. 10), consider the adherents of Dom Jeannin in France, weigh the collection of antagonistic opinions there presented by Canon Juget (Symposium on New Solesmes, *Caecilia,* 1932, No. 6), and utterances in the London *Tablet.*

Furthermore, let him not fail to consider what A. Gastoué, the Parisian scholar who is very influential *in re gregoriana,* wrote (in the *Revue de Musicologie,* May, 1926): "I believe that after [D. Jeannin's] vigorous attack nothing remains of Dom Mocquereau's theories concerning his so-called 'ictus,' or of the assumed rhythmic rôle of the *episemas* and the *lettres significatives* etc. . . . I am also quite certain that the Latin hymns, as a whole, [*dans leur ensemble*] belong to the 'metric' chant and not to the oratorical art. . . . [D. Jeannin's] work is decisive in regard to the special ideas actually propounded by the [Solesmes] School—ideas which it completely nullifies [*qu'il ruine de fond en comble*]."

In consideration of such strongly antagonistic utterances on the part of well-known authorities it is indeed difficult to agree with the view that "there is quite a consensus of conviction, growing toward unanimity" in regard to Solesmian equalism.

Ludwig Bonvin, S.J.

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AID OUR LEPERS

New York, N. Y.

TO the Editor: Each year at this time the holy missionary priests and nuns in charge of the Catholic Leper Colonies stretch out eager hands to the Society for the Propagation of the Faith for an alms which will brighten Christmas for their poor charges, the lepers—the poorest of Christ's flock.

Even through these trying times, we are straining every effort to make Christmas cheerful for those we love. Let us not forget our fellow men who live in the hopeless grasp of loathsome leprosy and whose lives are deprived of every solace except that which religion affords. These most miserable of outcasts have not been abandoned by the missionary priests and nuns, who in widely scattered parts of the world, follow in the footsteps of the immortal Father Damien. But they need funds to help them care for their charges.

This year there is indeed great need at home. Yet even the poor feel less the pinch of their poverty when they share with those who are in even greater need than themselves. Surely those who read this may be moved to send a mite to the "human derelicts" who will be happy to receive the crumbs of our Christmas charity and will repay the donors by holy prayers at the Crib on Christmas morning.

Offerings for the Lepers' Christmas Fund may be sent to your Diocesan Director of the Society (in every diocese) or to the National Director,

RT. REV. MGR. WILLIAM QUINN, P.A.,
Society for the Propagation of the Faith,
109 East 38th Street, New York, N. Y.

ECONOMICS AND ETHICS

Media, Pa.

TO the Editor: On page 619 of THE COMMONWEAL of October 27, under the heading of "Economics and Ethics," M. H. Sweeney of Pittsburgh, in a puzzling article fails to make clear, to me at least, just how he arrives at the conclusion, that Dr. Ryan's remark shows that he advocates forcing workmen to join the national unions. Dr. Ryan says: "In these United States, experience has abundantly proved that the only kind of associations complying with the rule laid down by Pope Leo, are the regular national unions."

I do not claim to know anything at all about logic, nor do I even know the meaning of *non sequitur,* but I certainly think that Dr. Ryan's words are the exact truth, and after reading them over a dozen times I still cannot see the faintest trace of a hint that men should be compelled to join the national unions, although the fact that they are the only associations now existing which comply with Pope Leo's rule, should be incentive enough for the workmen to join them.

GERALD J. ULSHAFER.

The title page and index for Volume XVIII of THE COMMONWEAL *are now ready, and will be sent upon request.*

THE PLAY

By RICHARD DANA SKINNER

Thunder on the Left

JEAN FERGUSON BLACK has done an extraordinary job in transcribing for the stage Christopher Morley's tender and elusive fantasy, "Thunder on the Left." Of all the books I have read, this one promised almost the least in terms of drama. Yet, in the hands of expert actors and in an admirable adaptation, it emerges into full and beautifully rounded dramatic life, replete with all the understanding subtleties of the book and glowing in its human detail.

The story, of course, centers around the timeless tragedy of age refusing to relinquish youth, of the conflict between a mature body and the emotions of a child. When Mr. Morley carries forward, in fantasy, the lives of his children of the first act, and lets one of them see himself and his companions twenty years later, there is something at once cruel and brave in the discovery made. The cruelty lies in the sacrifice of the charm and irresponsibility and the day-dreams of childhood. The bravery rests in the battle which the grown-up children must wage unceasingly against the mysterious impulses calling them back to a vanished youth. The people of Mr. Morley's brain do wage this battle. At least, some of them do, and those the principle ones. Perhaps they hardly realize the extent of their victory, even as they never quite understand the extent of their peril. They are like thousands of tortured human beings around us who have never quite grown up, or have grown up so unevenly that they try to meet the responsibilities of manhood and womanhood with the emotional weapons and defenses of the very young.

It would never do to think of the Morley characters as tragic or morose in the ordinary sense, or even in the extraordinary sense of Ibsen characters. They are bright and lively people, some of them touched with a delectable whimsicality, and others very commonplace after the fashion of most of us. They always have an unexpected quality—as they really should have, considering that they are only figments of the imagination of a boy of ten who is suddenly allowed to peer into the future of his own life. You never know just what they will say next or do next. But they do battle for what their instincts tell them they need—for maturity, that is, and the power to accept life boldly for what it actually is, and not as they had once imagined it to be when they were all gathered around Martin Richmond's birthday cake, twenty years before.

It is through Martin's own eyes that we see this vista of the future—Martin in the clothes and the figure of a man, but still inexplicably a child. It is still a puzzle to him why grown-ups should love and mate and have children. The pretty little Phyllis is now the wife of George Granville, an advertising man, and George, it seems, is nothing more nor less than Martin himself, grown up. Thus we have George face to face—though quite unwittingly—with his own childish self, and Phyllis strangely drawn to George's "other self," and fearful of

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what is happening to her. Then, too, there is Joyce Clyde, who understood Martin so well as a child, and now loves what is left of the child in George. Perhaps the subtlest and the most beautiful passage of the play is when George and Phyllis suddenly realize the nature of their love, that it is nothing more than the mysterious claim of an old affection of childhood, and not a reality of the present. They realize this before it is too late, Joyce being the first to discover the truth. It is this sudden revelation that sends George back to his wife with a love for her tenfold greater than before.

There are a dozen other touches to the play that lift it far, far above the dross of ordinary drama. Not all of them are clear. There are moments when Mr. Morley himself seems to be groping for the symbol of a great truth and discovering only its shadow. But I suspect that such moments come only when he feels that a slight veil should be drawn across the fragile illusions of the young and those who do not know how young they are. The play is really an awakening of Peter Pan—the disillusionment of the engaging little boy who finds that he must, after all, grow up. If the growing up has an element of tragedy, it has also the splendor of a rebirth.

In Henry Forbes's excellent production, directed by Anton Bundsmann, the child actors of the birthday scene, and the children in the later scenes, are endearingly perfect in their parts. But James Bell, as the young-old Martin, Katherine Warren as the grown-up Phyllis, Hortense Alden as the intuitive Joyce, and Louis Heydt as George Granville do not let themselves be outdone by the youngsters. One and all, they must delight Christopher Morley's heart by their re-creations of his most unusual and engaging people. (At Maxine Elliott's Theatre.)

Double Door

ELIZABETH McFADDEN has contrived a rather gruesome and tense melodrama—a mental melodrama, let us say—from material suggested by recent newspaper accounts of a strange family of women that lived in almost complete seclusion on the corner of New York's busiest street. The family of the play is known by the name of Van Bret. Let that suffice.

Victoria Van Bret, the older sister, utterly dominates her younger sister, Caroline, and their half-brother, Rip Van Bret, who is about to marry his trained nurse as the sinister play begins. Victoria is proud and aloof, and determined to break up what she considers the misalliance of her brother. As trustee of the estate, she controls his income. As his guardian for years, she nearly controls his will. The play gives us, bit by bit, the details of Victoria's persecution of the young bride and of her brother, culminating in an insane attempt to do away with the girl entirely by shutting her up in a secret and sound-proof family vault. It is unfair, of course, to a semi-mystery play to disclose the ending. But this much can be said, that the excellent acting of Mary Morris as Victoria, and of a well-selected supporting cast, lend plausibility and many shivers to what might easily have been a grotesque travesty. (At the Ritz Theatre.)

BOOKS

The Message of Prophecy

The Prophets of Israel, by S. Parkes Cadman, D.D. New York: The Macmillan Company. $3.25.

EVERYONE knows Doctor Cadman. To know him is to like him. For years he has been preaching, lecturing and writing. The radio has carried his voice into tens of thousands of homes and his influence for good has reached other thousands. His latest book is "The Prophets of Israel." It is an impressive volume of two hundred pages. It departs from ordinary books in its shape. Its wide pages are meant to carry beautiful pictures of the Prophets. They are the work of Frank O. Salisbury. These pictures, of course, are not likenesses, but they bear unmistakable marks of the deep spirituality and burning zeal of these men of God.

An opinion of this work should take into consideration the fact that the author is a Congregationalist. Naturally, his ideas of the Bible, and especially about inspiration and prophecy, are Protestant. Then, Doctor Cadman does not claim to be a biblical scholar. He has written his book for the general reader, and he has written it, not as a technical treatise, but in the style of a lecturer or preacher. He presents a formidable array of works which he has read and from which he quotes, but these authors are all very modern and of the rationalistic school. It is a pity he did not have time to consult some of our Catholic authorities, especially on the nature of prophecy. Had he done so, no doubt, he would have leaned less to naturalistic explanations and seen more clearly the purpose of the predictions he describes so eloquently.

He has written twenty chapters. The first is an introduction. Each of the remaining chapters presents a study of one of the Greater or Minor Prophets. His method is simple and natural. He introduces his subject with a description of the time, place and moral conditions. Then he presents the Prophet and his message which he explains in his own way and tells how it was received by the people. Description is really the best feature of the book. The reader can visualize and hear the Prophet all through the ten or fifteen pages of nicely balanced prose which, at times, becomes poetic.

The method involves repetitions, but the author knows how to make them interesting. He has rare skill in dealing with difficulties. Where there are questions which theologians would dispute, he offends no one, even when his view is not acceptable. Thus, no Catholic can agree with him when he attempts to explain by natural causes events which are clearly supernatural, or to treat as allegory declarations which we believe should be taken literally. For example, Doctor Cadman's explanation of "the burning bush" and of the passage of the Red Sea is harder to accept than the traditional interpretation. Jonah and the whale receive scant respect in this volume, as becomes one who follows the naturalistic or rationalistic school. This interpretation obscures the real mission of the Prophets. They were sent by God to keep alive the faith of Israel and to feed the hope that in His own good

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time, He would send the Redeemer to save the human race and establish a spiritual kingdom as lasting as time itself.

While the author does not actually deny that the Old Testament is, in a sense, a prophecy of the New, he does seem to insist too little upon this feature, which is essential to the proper understanding of the sacred volume. Again, he seems to stress the immediate effects of the preaching of the Prophets. They were forerunners of Christ, and it is only in Christ and in the Church that their prophecy finds fulfilment.

In the volume there are many gems both of thought and expression. Isaiah would inspire anyone, but Ezekiel and Nameless Prophet can be read again and again with delight. His description of how the Apostle Philip interpreted Isaiah to the Ethiopian steward who clung to his car and the Pentecostal sermon of Saint Peter showing the fulfilment of the prophecy of Joel are outstanding pages in a volume which anyone can read and in which there are many lights and shadows which reveal the mind and heart of the author. Dr. Cadman despises formalism in religion and he arraigns with due severity the unfaithful priests. They, he says, hampered the work of the Prophets, and from this he draws an argument for "justification of faith"; which he sees foreshadowed in prophecy.

No one can ever score the wicked priests and the hypocrisy of the Pharisees as severely as Our Lord and Saint John the Baptist. Yet, until the New Law took effect, Our Lord obeyed all the details of the Old and commanded the Apostles to follow His example. The Last Supper completed the Old Dispensation and inaugurated the New, as we sing at Benediction:

"Et antiquum documentum
Novo cedat ritui."

The Doctor believes that the Book of Isaiah is the work of two or perhaps three authors. Catholics cannot accept this view. The Biblical Commission (28 June, 1908) decided that the book is the work of Isaiah. It sees differences in styles and structure, but these are due to the differences in time of composition and to differences in the age and experience of Isaiah. Thus, the style of his youth, his maturity and his old age would naturally differ. But the Church teaches that the whole book is his.

Only the Catholic faith can perceive the force of a prophecy which is realized in Christ and the Church. Without this faith any writer will give undue weight to minor circumstances and discount the pith and substance of the prophetic message. The book is reverent. While it is positive, it does not thrust upon the reader the views of the author. It is helpful. It is evidently an honest effort to lead men to God and show them that materialism leads men into indifference and finally into all the evils of paganism. He makes of the Jews a parable for the men of our day. In this, Doctor Cadman is at his best. With real eloquence, he cries out, "Return to God." It is another way of saying with Saint John, "Do penance or you shall all likewise perish." He sees the ruin of civilization if this generation refuses to learn the lesson taught by the Jews.

In spite of these doctrinal differences, the book is worth

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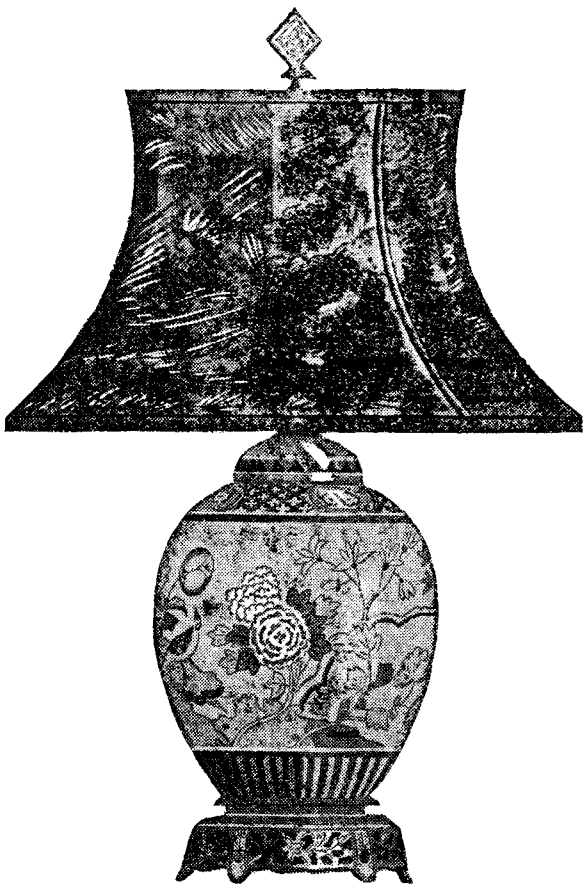

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reading. It will interest everyone and inspire many. We are like our ancestors. "With desolation is the whole land made desolate because there is no one who thinketh in his heart." Any book that will make us raise our minds and hearts to God and induce us to turn away from the things that always corrupt first men and then nations should receive a hearty welcome.

JOHN L. BELFORD.

Common Sense and Science

The Limitations of Science, by J. W. N. Sullivan. New York: The Viking Press. $2.75.

THE STORY of science is a maze in which the uninitiated may well get lost, but Mr. Sullivan leads one through with surprising ease. He is adept at analogies that really illumine the meaning and he gives a historical background in which the science of each age appears as a reasonable thing at that time. He delves into the fundamentals of science and the limitations imposed by its methods. Thus he arrives at a comprehensive estimate of its worth which, though not in any sense derogatory, breeds a wholesome scepticism concerning science as the sole source of truth.

The story opens with the fascinating development of physics and astronomy. The imposing edifice built by Newton, the classical science that ruled for nearly two hundred years, grows before the reader's eyes. Then the old certainty fades, the mechanistic universe vanishes, and in its place appears the unknowable electron that builds matter by its motions in space with unimaginable properties. Relativity, multi-dimensional geometries, and other difficult concepts emerge as the necessary consequences of our present knowledge. Reality has withdrawn behind a screen of symbols and the ultimate relation between the two is obscure, but physical science has developed unifications indicating that it is heading the right way.

Theories concerning the origin of the earth, the development of geological knowledge explaining the record of paleontology, itself the basis of evolutionary theory; the origin of life, evolution, and the mechanism of heredity next pass in review. These considerations are more readily understood, though, in so far as they deal with origins, they skirt the rim of the domain of science.

The development of man, the mind, and psychology come next. The author points out the comparatively unsatisfactory state of the biological sciences as a whole and of psychology in particular. He suggests that this may well result from the use of methods pertaining to physical science whose primary concepts are inadequate to deal with life. Many fundamental questions have not been met. Purpose, for instance, is excluded because it is not a notion of physical science. He quotes from Whitehead: "Scientists animated by the purpose of proving that they are purposeless constitute an interesting subject for study."

The change from mechanistic science to the new physics that claims only to know the mathematical structure of things, came rather abruptly. It was presaged in the difficulties encountered over light and electricity, but it waited for the discovery of radioactivity and the develop-

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ment of the quantum theory. It was not born until the first decade of this century. As the author says: "The fact that science is confined to a knowledge of structure is of great humanistic importance. It means that the problem of the nature of reality is not prejudged. We are no longer required to believe that our response to beauty or the mystic's sense of communion with God have no objective counterpart."

Science deals with questions less fundamental and more objective than those of religion and philosophy. It may be that its success is due to this limitation. It started as a utilitarian study, but the impelling urge lies in the beauty of the things revealed and the satisfaction of knowledge.

WILLIAM M. AGAR.

A King and His Age

The Edwardian Era, by André Maurois. New York: D. Appleton-Century Company. $3.00.

M. MAUROIS'S latest book, short though it is, is no thumb-nail sketch of the personages, events and spirit informing the era of King Edward VII, but a masterpiece of concise writing, of choice relevant detail, of clarity of thought, and of luminous exposition. It has all the historic Gallic virtues added to an understanding of England and the English which in a French writer is almost unbelievable, and any foreigner, indeed any Englishman unfamiliar with the period depicted, would be hard put to find a work which in so few pages gives so true and complete a picture of the decade following the death of Queen Victoria. And what is particularly delightful, perhaps because M. Maurois in the past has sometimes not been altogether free from the vice of mere cleverness and the wish to startle, is the complete sincerity of the book. The figure of King Edward is certainly open to the sort of malicious characterization which since Lytton Strachey has been so popular with modern biographers and which M. Maurois employed so tellingly in his "Ariel," but in "The Edwardian Era" the slight hints he gives of the moral shortcomings of the King are just enough to round out the portrait of the human being that he was, and point out the fact, a fact which had much to do with his success and popularity as a constitutional monarch, that he was both a son of Victoria and a grandson of the House of Hanover.

What is perhaps most delightful of all are the vignettes which M. Maurois gives of the chief British statesmen: of Lord Salisbury, "who always looked as if he had slept in his clothes" and who was bored by almost every human activity except the institution of the Church of England; of Balfour's cynicism and graceful indolence; of the Duke of Devonshire who nearly always fell asleep in the House of Lords and who yawned through his maiden speech; of the nobility of character and eccentricities of Campbell-Bannerman; of the intelligence of Asquith; and of Lloyd George, "ambitious and rebellious, aggressive and fascinating, brutal and tender, supremely skilful in blending crudity and charm in his rhetorical philters." And how magnificently true and how Gallic in their incisiveness are M. Maurois's words in exposition of the value of the

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Those fortunate people who last year read **Charles Carroll of Carrollton, 1737-1832,** by Joseph Gurn have another historical treat in his latest volume on Commodore John Barry. Once again he gives us an honest, reliable biography of one of the Revolutionary heroes and active founders of our Republic.

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Colonial Governor of New York: 1683-88

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Next Week

AMERICAN PEASANTS, by Charles Morrow Wilson, tells of the applications for homestead loans totalling more than $3,000,000,000 from the $25,000,000 fund provided by Congress for the establishment of subsistence farms, of the great trek landward again from the cities which in the three years since the crash of 1929 has restored to the farms the entire loss in numbers which they sustained during the preceding twenty years and of heroic modern pioneering in America. . . . INDUSTRIAL STABILIZATION, by John Marion Egan, is a bold plan for removing surplus labor both from pauperism and from competition on the labor market which drives down wages. From one side it will probably be described as communistic and from another as Fascist; whatever it is, it brings into relief a major problem of the present day. . . . STREET CAMPAIGNING FOR CHRIST, by Theodore H. Dorsey, companion of David Goldstein in his famous trip throughout the country as a Catholic lay apostle to the man in the street, describes vividly what their missionary adventure was like, the usually good tempered and interested reception given to them and the few occasions when they had to contend with disturbances and threats. . . . FIXING OF MILK PRICES, by I. Maurice Wormser, deals with a matter of vital public interest, namely, whether the New York Milk Control Statute will be upheld by the Supreme Court of the United States as constitutional. The appeal involves substantially the same questions as come up in connection with NRA constitutionality, and for our times is perhaps fully as important as was the Dred Scott case in its influence in determining American institutions.

King's love of form and ceremony: "By boldness and ambition a family conquers power; by ceremonies and foresight a dynasty keeps it."

But after all, the historic core of the book is the picture of the King's alienation from Germany, due largely to the instability and vanity of the Kaiser and his insistence on a huge navy, and its corollary, the growing understanding with France, an understanding not decreed, as the Kaiser thought, by the King, but through the realization of both King and Parliamentary leaders, that such an understanding was necessary for the safety of the empire. Edward did much through his tact to render the French people open to this understanding, and in this work he showed himself a great diplomat and true man of the world. It proved to be the descent to Avernus, but it was a descent which both Edward and his advisers tried hard to avoid, and it was the Kaiser's vanity and wabblings which made their efforts fruitless. M. Maurois tells the story simply and forcibly.

GRENVILLE VERNON.

Dangerous Mysticism

Try the Sky, by Francis Stuart. New York: The Macmillan Company. $2.00.

FORTUNATELY Mr. Stuart italicizes the key to his new novel: "The mysticism of the earth against the mysticism of human love." It is unhappily not a master-key. Differently tempered readers can join in many futile discussions to determine exactly what "Try the Sky" means. Perhaps Mr. Stuart himself has merely provided a few very obvious and opposing symbols without reaching any definite conclusions. It is often thus with the allegory. To be successful it must walk delicately between a too patent explicitness and a too uncertain application. "Try the Sky" runs into both errors.

Mr. Stuart is, at least, to be praised for this venture into the mystical. He is equipped for it. He has very definitely the flair for evoking beauty through simplification. What in Hemingway would be staccato, in Stuart flows in pleasant cadences. Further, Stuart is a poet and, properly disciplined, his imagination, can impart a fine distinction to any writing.

One faculty, which in "Pigeon Irish" was used to the fullest, he has here distorted. It is difficult to say that this was done mistakenly or deliberately. Yet only a pseudo-mystic would ignore the very essence of that which he seeks to reveal. That Mr. Stuart does so is stranger when the nature of his theme is understood. Certainly a Catholic writer should above all comprehend and maintain with all his force that the highest ideal of human love must be inseparably linked with the divine source of all love. For Carlotta, who wishes only to put all trust and hope in her love "without relying on the Church or anything," *is* idealized. Yet she can say: "The Church is no refuge for the passionate lyrical thing that love is. It only protects it if it can change it into a tool for its own uses." One wonders if Mr. Stuart's mysticism is not an *ignis fatuis* which has led him into dangerous morasses.

JOHN GILLAND BRUNINI.

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A Story of Ireland

Dark Rosaleen, by Marjorie Bowen. Boston: Houghton Mifflin Company. $2.00.

MISS BOWEN has in this book written yet another historical romance after her usual manner and tradition. Both are extremely reminiscent of Scott, the "prince of romancers," according to R. L. S. The sure, deliberate style, the formal method of description, the poetic similes, the dignity of her dialogue, the gravity of her diction—all these suggest, appropriately at this time, her dependence upon the nineteenth-century novelist.

Like Scott, she is interested in the depiction of historical personages and of the crises which called them into being. Her story is of Ireland in the late eighteenth century, its grievances against England, its desire for independence, its burning sense of nationalism—all of which flamed into the Emmett and O'Connor conspiracy. Her hero, Lord Edward Fitzgerald, is admirably and charmingly drawn. Too much of a visionary and an individualist to be successful either as a patriot or a spy, his short life marks a failure in conspiracy but a triumph in esthetics. Never freed from childhood impressions, he lives through testing reality by memory and presents above everything else an intriguing study in psychology.

Perhaps, indeed, the interest the reader feels in Fitzgerald is the paramount effect of this carefully done, carefully substantiated, valuable story. Nevertheless, it throws into vivid relief one of the many stirring periods of Irish history and should be read by all interested therein.

MARY ELLEN CHASE.

Liturgical Music

Proper of the Mass for All the Sundays and Principal Feasts of the Year. Set to Gregorian Psalmodic Formulae with Organ Accompaniment, by Rev. Carlo Rossini. New York: J. Fisher and Brothers.

AS FATHER ROSSINI, who is organist at the Pittsburgh cathedral, says in his prefatory note: "The law of the Church strictly obliges the choir to sing or at least recite the Proper whenever high Mass is celebrated." Yet the percentage of our churches who disobey the law is still overwhelming. The present album makes it even less excusable for them to do. Though not the first of its kind, it is probably the simplest and the least expensive. Choirmasters who cannot or will not do at least this much have no business in their jobs.

It is suggested that the "Alleluia" after the Gradual may be sung to its original melody, as in the "Graduale Romanum." The same may be said of the short and easy Offertories and Communions, for that is the ideal.

The supremely beautiful melodies, with admirable accompaniments, of the Easter and Pentecost Sequences, appear at the end of the Propers. That for Corpus Christi should have been included, besides the "Pange Lingua" and the "Vexilla Regis." And a psalmodized version of the long and difficult Offertory from the Requiem Mass would also have been welcome.

T. LAWRASON RIGGS.

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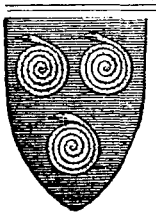
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Miss Bishop, by Bess Streeter Aldrich. New York: D. Appleton-Century Company. $2.00.

"MISS BISHOP" is the story of a woman's life in a growing Western college set in a small Midwestern town. Mrs. Aldrich works upon an ordinary and unromantic environment, and on Miss Bishop, whom a niece by adoption describes near the end of the novel as "an old maid school teacher tucked away with your books here at Midwestern." The author seems to accept the problem of making a book of interest and of art out of this material as a homely and straightforward chore, much as her dry protagonist might. The result is distinctly pale. The metaphysical background of Miss Bishop's excellent virtues is so slight that the reader feels nothing at all deep in her harrowing misfortunes. The style interferes with our sympathies by varying from an appropriate, if unexciting, exposition, to a more amusing and light, but too detached and superior, gossipy story-telling.

International Book of Names, by C. O. Sylvester Mawson. New York: Thomas Y. Crowell Company. $2.00.

THIS is a dictionary of 352 pages giving the more difficult proper names. The book on the whole is quite British, though in the case of living celebrities, they have been individually consulted and their personal pronunciations of their names are given. There are some remarkable omissions, for instance, Whistler is not given though Whewell, "English philosopher," and Whiteing, "English novelist," span the place where it should be and the names of British painters of far less eminence than Whistler are recorded. Other instances of a similar nature cast somewhat of a doubt on the impartial scholarship of the work.

CONTRIBUTORS

G. K. CHESTERTON, the English critic, novelist and poet, is the editor of *G. K.'s Weekly* and the author of "The Resurrection of Rome," "All Is Grist" and many other books.

DOROTHY BROWN THOMPSON is a Missouri poet.

OLIVER MCKEE, JR., is with the Washington Bureau of the Boston *Evening Transcript*.

CHARLES WILLIS THOMPSON is a veteran political correspondent for New York journals. His latest book is "Presidents I've Known and Two Near Presidents."

WILBUR UNDERWOOD is the author of "The Way" and other books of poems.

THOMAS F. WOODLOCK is contributing editor to the *Wall Street Journal*.

M. THOMAS AQUINAS is head of the English department of the College of New Rochelle, N. Y.

IGNATIUS PEAYRE is the pseudonym of an English writer.

JAMES J. WALSH, M. D., writer and lecturer, is the author of many books, among them "The Thirteenth, the Greatest of Centuries."

RT. REV. JOHN L. BELFORD is the pastor of the Church of the Nativity of Our Blessed Lord, and the editor of the *Mentor*.

WILLIAM M. AGAR is professor of geology at Columbia University.

GRENVILLE VERNON, author of "The Image in the Path," is a publisher and a critic of literature and music.

JOHN GILLAND BRUNINI, poet and critic, contributes to current periodicals and is the author of "The Mysteries of the Rosary."

MARY ELLEN CHASE is professor of English literature in Smith College. Her autobiography, "Goodly Heritage," was recently published.

REV. T. LAWRASON RIGGS is chaplain of the Catholic Club at Yale University.

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